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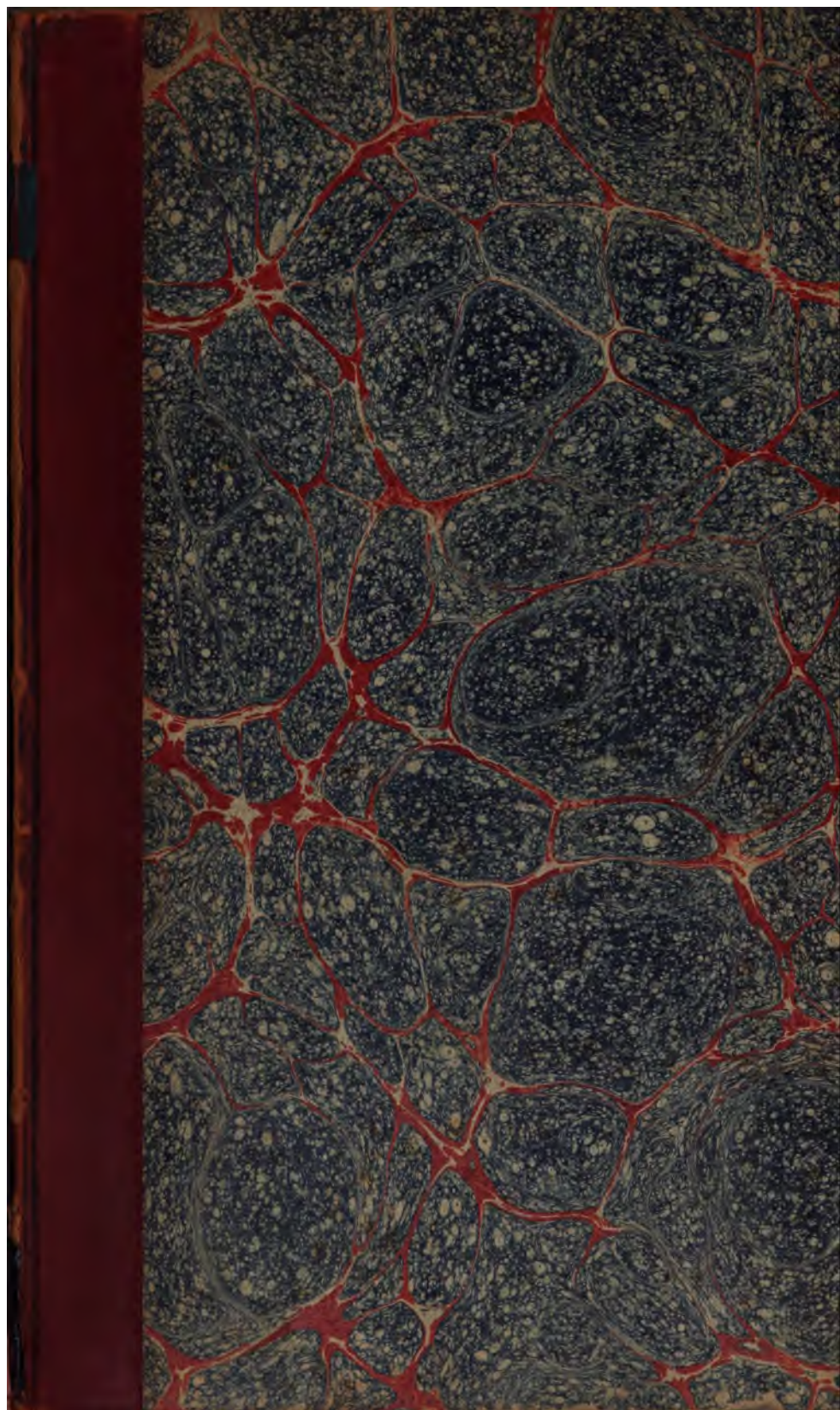
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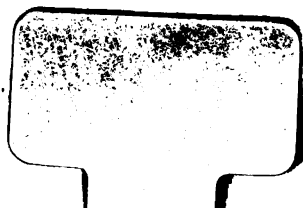
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The Jesuit Priest

in

The Family, the Church, and the Parish:

In reply

To a Letter by W. H. Anderson,

Sometime Vicar of St. Margaret's, Leicester — now Priest
of Rome.

By a Layman.

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ALTHOUGH an unwonted delay has taken place in the publication of the following letter, for reasons partly personal to the writer, partly otherwise, and which causes have given rise to sundry clerical errors, such as "mediation" instead of "meditation" (page 6,) the substitution of "deny" for "assert" (page 63,) and "hominum" for "hominem," and others which the reader is requested to excuse and correct; it is hoped that it may not be without its use, in opening the minds of Tractarians and intending perverts, to the idolatries, short comings, and soul seductions of the Romish system, which they are challenged by the Church of Rome to embrace.

P R E F A C E .

THAT "extremes are dangerous" is an adage the truth of which our every day's experience proves. In politics, in religion, and in everything which concerns our temporal interests and eternal destinies "extremes are dangerous," but especially is this the case in matters religious. They lead on the one hand to infidelity, on the other to fanaticism; to the vagaries of the Romanist and the presumptions of the Ranter. There is a spirit abroad at the present time, in respect of our Church which needs carefully to be watched, and not less emphatically to be repressed, because it is totally at variance with pure Protestant doctrine—a spirit which if it have leave to pursue the bent and current of its restlessness will unsettle more and more the minds of the people, and impair the usefulness of our Church. It is a spirit of innovation upon our protestant principles, to the disruption of the harmony and well-working of that holy institution which has hitherto been the light and glory of our empire: and therefore as one who loves his Church and admires her constitution and principles, I have felt it my bounden duty to raise my voice against the innovations which, doubtless, well-meaning, but most misguided men are daily practising through the length and breadth of this land.

The fanaticism of the Romanists which leads them to idolatry on the one hand, and the maniacal enthusiasm of the Latter Day Saints, which drives them to intolerable blasphemy on the other, are alike reprehensible. The cant of free opinion

and the cant of Puseyism are equally censurable, and both show an irresistible tendency towards the imperfect. The latter would bind us to the formularies and the mummeries of a diluted Romanism, whilst the former seeks to cast off all restraint and to leave every man at loose to follow the course of his own inclination, and to carve out a royal road to heaven for himself. Between the two extremes, calm, serene, and pure, in her liturgy, in her formulary, in her worship, and her doctrines, stands our holy Protestant Church. She is the light that is set upon a hill, the beacon to the wandering, the guide to the wavering, the finger-point to eternal rest. Her efficiency lies in her chastened simplicity, in her earnest activity, in her well assured doctrine, the faithfulness of her priests, and the love of her people. When, however, we see any of these broken in upon, then are we right to be warned, and to have a care, that in striving to build up we throw not down—that we do neither weaken the tower in which our strength lies, nor destroy with impious hands the structure that the pious care of our forefathers raised for our edification. It would have been well if our New Church Reformers as we suppose our Tractarians and Puseyites would call themselves, in their anxiety to purify “the outside of the cup and the platter,” had also paid equal attention to the inside of the sacred vessels; and if whilst they made such a parade of their purity and zeal, they had occasionally listened to the dictates of that blessed word which they profess to take for their guide, had conformed a little more to the spirit of the apostles whose successors they are, had followed the example set them by the Divine head of our Church, and hearkened to the councils of the wisest of men, who in the character of the “Preacher, the son of David, the king of Jerusalem” has advised them, “Be not righteous over much, neither make thyself over wise.”

I have been led to make these prefatory remarks to the following Letter, because I have looked with no slight anxiety

upon the progress of the Tractarian heresy, for by no other name can it be designated. The first design of the Puseyite party was admittedly to correct something of laxity in the practice of our Church, and to re-invigorate our faith by appeals to our reason. But by degrees these degenerated into mere form without godliness and a puerile attempt at a bastard imitation of Romanism. In outward demeanour, and form of apparel, as well as in the decoration of our Churches, in an endeavour to revive Popish festivals and ceremonies, and a dexterous and cunning engrafting of Papistry upon our Protestant observances, and impregnation of pure Protestant doctrines with Papist principle, we have seen a servile attempt at the imitation of Romanism. How many are there of us who have not heard in professedly Protestant places of worship, doctrine preached which has made us doubt whether we had not been dreaming of Protestantism all our lives and found our faith likely to be shipwrecked upon the rocks of a renegade religion? Things ought not so to be. If we would preserve our Protestant and Christian character we must away with all the solemn mockery of bowings and scrapings, and appeals to the senses, which are after all but a savour of idolatry. "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap, for he that soweth to his flesh shall of the flesh reap corruption: but he that soweth to the spirit shall of the spirit reap life everlasting." And "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life and breath and all things." Dare we not then abide by the teaching of the Apostle in preference to all the dicta of "his holiness" the Pope? I am not of those who are disposed to deny that any benefit could have arisen from the publication of the "Tracts for the Times," or from the disputation which

has been created by them. But what I feared in them has actually happened. Honest, but perhaps weak minds, have been led astray by them ; and so, whilst some men have remained the pastors of flocks and heads of our Church, yet preaching doctrines directly contrary to it, others have actually separated themselves from us, and gone over to the "scarlet whore of Babylon," avowed themselves Roman Catholics, and adopted Roman Catholicism, with its mariolatry, its idol worship, its invocation of saints, and countless other abominations.

Such is the perversity of human nature, that it is ever running into extremes ; it is either all blandness or all rigour ; all zeal or all supineness ; and casting off one notion because of its absurdity, only to run into an opposite one equally monstrous. All sudden and violent changes, whether in the natural, the moral, or the physical world, are to be dreaded ; but most of all in the theological. Under the banner of the Cross, empires have been convulsed with the most bloody wars ; evil has raised its head in every form and shape ; pride, lust, vain glory and hypocrisy have displayed their hideous features ; and under the sanction of religious fanaticism, or religious bigotry, the brother's hand has been imbued in the brother's blood, whilst 'the martyr for conscience' sake, and the defender of the faith in its spirit and its essence, has been led a victim to the stake and the funeral pyre.

The present religious movement is pregnant of warning. The war of theological opinion, and the battle of religious controversy, are waxing strong and hot. The Tractarians, or, as they are commonly called, the Puseyites, are many of them pushing their doctrines to extremes, and whilst openly calling themselves Protestants, are doing all in their power to undermine and overturn the Protestant Church, and to set up a Babel of their own—the Romish Church—upon her holy foundations. As *Protestants*, loving our Church, and honoring those holy men who sealed their testimony with their

blood, and the Covenants of our Church with their lives ; and as men who would if need be, prove the defenders of their homes, and their altars, it is every Christian's duty to *protest* now, and protest warmly, against the innovations that are being sought to be made upon "the faith once delivered to the saints." The Bishop of Chester, in alluding to Tractarianism says, "that the whole system is destructive to the minister and the people—it lulls the people into a fancied security ; it elates the minister with a false superiority ; the leaders of the people cause them to err ; and they that are led by them are destroyed."

These inroads, probably, are being made by some men from honest, but bigotted and mistaken notions—by men who see in forms and ceremonies helps to spiritual devotion, but which, as we see in the whole history of the Romish Church, only distract, instead of confirm, and fix the mind upon the shadow (the type,) rather than upon the substance, (the thing typified;) which chain men's notions down to earth, and the grovelling ideas that, earth born, have earth tendencies ; and clouding upon men's imaginations a host of ceremonies and rites, shroud Heaven from their view, so as to prevent their faith ever from attaining to an upward flight and a Heavenly tendency ; thus hindering the soul from expanding her wings, until thoroughly deplumed, she is bound to this lower sphere, without a hope of ever catching a single glimpse of the celestial glories. Ask the poor devotee of the Romish Church what he knows of Heaven, of Christ, of the worship of the Deity—the triune Jehovah—of religion "pure and undefiled" in its spirituality and not its form, and he will stare at you aghast, and mutter something about his priest, his confessional, his beads, his ave Marias, and his pater nosters, his genuflexions, his crossings, his bowings, his prayers to the Saints, his hopes of the intercession of the "Mother of God," and of the good Angels, of his penances, his fasts, his purgatory, and his masses for the repose of the souls of the dead ; but not a word will he speak of

the Father of Mercies, of the dying Redeemer, of the coming of the Holy Ghost, of the adorable Trinity, of hopes of salvation alone through Christ, of Christ's own teachings and callings. Ought we not then to guard against such soul-destroying dogmas, and to blench with fear at even the faintest attacks upon that purer faith which we profess to believe in and enjoy? The outworks broken through, we know not how soon the citadel itself may become assailed—destroyed.

In the body of my letter I have endeavoured to show that whatever dependance the Romish Church may place upon the miracles which she professes to declare do prove her power, and attest her Divine character, they are only such as can be believed in by the weakest credulity, or supported by the most barefaced impudence; and that at the best they have no title to a higher place in our regard than the fables of pre-existent paganism; whilst their class-fellows are to be found not only in the myths of Greece, and the pabulum of heathen Rome, but in the nations groaning beneath barbarism at the present day. Since writing this portion of the Letter, I have met with the annexed Epistle which I here insert as proof that my notion in this respect is neither fantastic, extravagant, nor unique.

“ Sir,

“ Since Dr. Newman has lately amused the world with several of the articles of his belief, I dare say he will be obliged to me if I point out to him the origin of one of the miracles in which he puts his faith. I mean the miracle of the Winking Virgin.

“ If Dr. Newman will turn to Virgil's ‘Æneid,’ lib. 2, v. 171, he will find the following statement made of the famous ‘ virgin goddess’ Minerva :—

“ ‘ Nec dubiis ea signa dedit Tritonia monstros.

Vix positum castris simulacrum ; *arsere coruscæ*

Luminibus flammæ arrectis ; salsusque per artus

Sudor iit.’

“ Dr. Newman is, of course, a great admirer of antiquity and Catholic tradition; and I am sure he will be gratified to learn that ‘winking virgins’ date so far back as the mythical period of the Trojan war. He can now produce Virgil as a testimony to the truth of one miracle, as he can produce Horace to corroborate another, namely, the liquefaction of the blood of St. Januarius.

“ I am, Sir, your obedient servant,

“ Nov. 28.

MARCO.”

Further testimony to the same effect I find in a poem just published, by the Rev. James Bandinel, M.A., of Wadham College, of which the Reviewer, (*John Bull*, November, 1851,) says:—

“One of the most striking features of Mr. Bandinel’s poem is the ‘war to the knife’ which he wages against the superstitions and corruptions of Rome, and especially against her Mariolatry. The view which he takes of the latter is as startling as it is original. We shall give it in his own words:—

‘Oh! not to Thee the prayer ascends,
 Thou Mother of the Babe Divine,
 When the deluded votary bends
 Before the idol’s gorgeous shrine;
 A spirit of the Nether Flame
 Usurps thy highly-favored name.
 Lost for a brief, brief space, again
 Astartè claims her ancient reign,
 And millions bow with suppliant mien
 Once more to Zidon’s Demon Queen.
 In every age, in every clime,
 That worship teems with woe and crime;
 Where’er her temples greet the abhorring sun,
 Known by her impious rites, the goddess still is one.
 Thus on Boeotia’s Canaanitish shore,
 Before her awful shrine, in days of yore,
 The ruthless votaries of her gloomy faith
 Condemn’d the daughter of their Chief to death,—
 Unchastely chaste,—even in the very hour
 When she had best bescem’d a bridal bower,
 Demanding that the first-born should be given
A virgin offering to the Queen of Heaven.’

“This onslaught upon the chief feature of Practical Romanism, Mr. Bandinel informs us in a note, is not made ‘for poetical effect,’ but is ‘the simple statement of a conviction at which he has arrived after some years’ consideration, and which the reconsideration of some additional years has tended to confirm.’ And to satisfy his readers that he is not speaking without book, he goes on, very learnedly,—for Mr. Bandinel is at home in the Fathers as well as on Parnassus,—to demonstrate

the identity of the ancient pagan worship of 'the Queen of Heaven' with the idolatry carried on under the very same name by the Church of Rome, who has blasphemously associated with it the name of the Mother of Jesus.

" 'It seems clear,' he says, 'that the *actual* objects of Pagan worship, especially those adored in addition to the Supreme, or in opposition to the Revealed GOD, were devils; and amongst these a prominent position was occupied by the demon or demons worshipped under the title of the Queen of Heaven.

" 'The many striking points of analogy between the worship offered of old under the name of the Queen of Heaven, and that offered now under the same name, have led me to the persuasion that they are identical. It may be, indeed, that many demons were of old adored under this and similar titles—it may be, also, that such is the case now—my conviction, however, is that whether Ashtaroth alone received the homage offered of old at the shrines connected apparently with the worship of either the Moon or the Queen of Heaven, or whether a multitude of evil spirits presided separately over the rights of the Roman Diana, the Greek Artemis, the Phœnician Astartè, &c., or even appropriated particular spots and individual temples, the same demon or demons are now actually worshipped by those who adore the Queen of Heaven, and profanely associate with their idolatry the name of Her who is *highly favored, blessed among women*.

" 'The very adoption of the title, Queen of Heaven—a title never applied by the sacred writers except to the object of an idolatrous superstition—is strange and significant; the frequent use of that phrase in the worship paid professedly to the Blessed Virgin, is well known; and it is a singular fact, that by its adoption of this phrase at its very first rise, Mariolatry asserted its identity with that superstition, of which it is but another Avatar, a later form, a more modern development, or, to use the striking phrase of an early Father, A RENEWAL.' "

So, also, in Sir Bulwer Lytton's Oriental Tale of the Siege of Granada, is a passing mention made, if not of the prototype, at least of a corollary to the adoration of the Host by the Romanist Idolater, in relation to the "tribe of Hanifa, who eat their God only in time of famine"—the object of worship by this tribe being—a LUMP OF DOUGH.

And as a proof that there is something more than coincidence in the similitude between the Romanist professed Christianity, but really Romanist paganism, and the paganism of the avowedly heathen world (the collateralism of which I have essayed to point out) I may quote a striking passage or two from Monastier's History of the Vaudois Church—among many that

might be cited in substantiation of my argument—to show how “the public services of the Church were affected by the substitution of Christianity for paganism as the state religion ;” how “the worshippers of idols, who, yielding to the force of events, made a profession of the Gospel, brought their superstitions with them into the Church ;” how it being “thought necessary to make some concessions to them, the temples were adorned ; recourse was had to the magnificence and pomp of the ancient rituals, both Jewish and pagan, from which were borrowed emblems, images, statues, vestments, altars, sacred vases, and ceremonies”—“the cross being adopted as a standard, quickly becoming an object of worship, as his banner was for the Roman soldier.

In like manner, in support of the allusion which is made, in the text of my Letter, to the Romish tampering with the word of God, to the nonsensical authority claimed for the dicta of the Fathers, the Councils, and the Church of Rome, and to the inefficacy of the “mass for the living and the dead,” Monastier says, “The authority of the Holy Scriptures was weakened by the intrusion of apocryphal books into the canon of inspired writings ; by the increasing importance and value attached to the opinions of the Fathers, or ancient Ecclesiastical writers ; by the pretensions of Councils to fix the sense of the sacred text in an exclusive manner ; and, lastly, by the usurpation of spiritual power by the popes, in their pretended quality of successors of St. Peter and St. Paul.” Moreover, he subjoins in proof of the little value to be placed upon the boasted patristic authority in respect of either form or doctrine, the narrative of the circumstance of how “Vigilantius, a well-informed man of Comminge, in Aquitaine, who had exercised the functions of a priest at Barcelona, or its neighbourhood, during his travels in the East fell in with St. Jerome”—and how “this celebrated recluse having in vain attempted to convince Vigilantius, and to bring him over to his opinions respecting relics, saints,

images, and prayers addressed to them, tapers that were kept burning at the tombs, pilgrimages, fasts, the celibacy of priests, and a solitary life"—in one of his epistles to Riparius, says, "I saw a short time ago that monster, Vigilantius, I would fain have bound this madman by passages of Holy Writ, as Hippocrates advises to confine maniacs with bonds." "The foundations of the Christian faith," Monastier goes on to say, "having been disturbed, the doctrines of the Church underwent continual modifications, and a ritual of man's device supplanted the 'worship of God in spirit and in truth.'" * * *

"The mass, originally designed to commemorate the sacrifice of the Saviour, gradually became itself a pretended sacrifice, though an unbloody one, of the body of Christ, for the remission of the sins both of the living and the dead. Twenty popes, probably, have contributed to form the canon of the mass, each one of them devising some new forms, some additions to its ceremonial. Having commenced so promising an undertaking why should they stop short? They proceeded to *invent* purgatory, indulgences, penances, vigils, fastings, Lent, dispensations, auricular confession, extreme unction, absolution, and masses for the dead—all but so many means of entangling souls, and holding them in a fatal security, as well as of attracting to the Church a tremendous authority and boundless wealth."

So likewise, further, in regard to the charge of Idolatry which I bring against Romanism, and the ridiculous claim to unity and infallibility which the Church of Rome sets up for herself, and which I have, in the discourse in chief, I hope not unsuccessfully combatted, Monastier adds, "Lastly, by the doctrine of the real presence of Jesus Christ in the sacrament of the supper, and the adoration of the host, the Church fell back into Idolatry. Composed of the ruins of Jewish formalism, Pagan superstitions, disfigured fragments of the Gospel, mixed with human speculation and reveries, the Latin Catholic,

Apostolic, and Roman Church has for ten or twelve centuries been toiling to collect together, arrange, amend, and settle this strange medley, which she has decorated with the imposing title of—*one and infallible*.”

Upon this mere pretension to unity and infallibility, and in relation to the fact that the corruptions which have defaced the Romish Church were of gradual growth, rather than such as were always persisted in by the Christian Church—truths which I have dwelt upon at some length, I find also this further undeniable, and, in part, very remarkable testimony in favor of my position. “We have seen,” says Monastier, “that the Bishops of Lombardy approved of Vigilantius, *and joined him in opposing the above mentioned errors*. In Lombardy, it would appear that many Churches had, more or less, preserved sound doctrine. The long and persevering resistance of one part of the Church to the encroachments of the errors of the Romish Church, is unquestionable; for at the close of the *sixth* century, we find that Serenus, Bishop of Marseilles, had succeeded in banishing images from his Diocese.” “Towards the middle of the *eighth* century, the struggle of the faithful against these errors still continued. We see it carried on between the French Prelates and Boniface, the Apostle of Germany. Claude Clement, Sidonius, Virgilius, Samson, and Aldebert at their head, reproached Boniface with propagating the following errors :—the celibacy of the priests; the worship of relics; the adoration of images; the supremacy of the popes; masses for the dead; purgatory;” and other Romish dogmata. Upon this particular point, further, the evidence of Charlemagne is not without its weight. The prelates of the second Council of Nice [A. D. 787] having anathematized those who refused to worship images, the Great French King pertinently reminded them that “in so doing, *they had anathematized and branded as heretics their own fathers*, and as they had been consecrated by them, their consecration was null, *and therefore they were not themselves true priests*.”

The same all important protestant truth, that the corrupt additions to the doctrines of the Christian Church, were made by the self-deluding and idolatizing Church of Rome, and that an opposition has in every century been rigorously maintained against the errors and vices of the papacy, by the Christian world—proving thereby, indisputably, that the Romish Church is not the old but the new Church, is not the Primitive Church but a thing of comparatively modern invention—is testified by the singularly clear and emphatic Letter of Bishop Claude, of Turin—named to that Bishopric in the *ninth* century, and of whom Monastier says, that he was “an eloquent preacher, and profoundly conversant with the Scriptures,” that “he exercised an active and successful ministry for *seventeen* years; and what forms a most prominent feature in his labors, he banished all images from the basalicks [churches] and that “being censured by the abettors of a *worship unknown to the primitive church*, he wrote several books to refute his foreign opponents.” Amongst these Protestant Christian works, the only one that has been preserved to us is the “Apologetic Reply of Claude, Bishop to the Abbot Theodemis,” in the course of which the bishop says, “I, who remain in the unity (of the Church) and proclaim the truth, aim at forming no new sect; but, as far as lies in my power, I repress sects, schisms, superstitions, and heresies; I have combatted, overthrown, and crushed them, and, by God’s assistance, I shall not cease to do so to the utmost”—“Why do you humble and bow yourselves before vain images? Why bend your body before idols that are without sense, terrestrial and base? God has created you upright, and while the animals are prone toward the earth, he would have you raise your eyes to heaven, and fix your regard on the Lord.”—“Why prostrate yourself in the dust of death, with the insensible image that you serve? Why deliver yourself to the devil for it, and with it? Keep the elevation in which you were born; maintain yourself such as God made you.”—“Such persons must

be told that if they are disposed to adore every piece of wood that is cut in the form of a cross, because Christ was hung on the cross, that there are many other things that had a connexion with Christ in the days of his flesh, which are fitter objects of adoration. In fact he remained scarcely six hours suspended on the cross, while he passed nine months in the Virgin's womb; let us then adore virgins, because a virgin gave birth to Jesus Christ. Let us adore mangers, because soon after his birth he was laid in a manger. Let us adore old swaddling clothes, because he was wrapped in such. Let us adore ships, because he often sailed in a ship; he taught multitudes out of a ship; he slept in a ship; and was in a ship when he ordered his disciples to cast out the net in which the miraculous draught of fishes was caught. Let us adore asses, because he entered Jerusalem mounted on an ass. Let us adore lambs, because it is written of him, 'Behold the Lamb of God, which taketh away the sin of the world.' Let us adore lions, for it is written of him 'The Lion of the tribe of Judah, the root of David, hath prevailed.' Let us adore rocks, since after being taken down from the cross, he was placed in a sepulchre hewn out of a rock; and the apostle says of him, 'That rock was Christ.' But Christ is called a rock, a lamb, a lion, figuratively, and not in a literal sense." And the same surely holds good of the Vine and of God, when Christ says of the vine, "I am the true vine, and my father is the husbandman." So, likewise, of the effulgence of the sun, as to which the Saviour declares, "I am the light of the world;" and of our daily food, when our Lord says of himself, "I am the bread of life"—all of which might just as well be taken in the literal sense, as the words, "the Lord Jesus, the same night which he was betrayed, *took bread*; and when he had given thanks, he brake it and said, Take eat, *THIS is my body*." In the like mode, Claude proceeds, "Let us adore the thorns of the bramble, because a crown of thorns was placed on his head during his passion. Let us adore reeds, because they

furnished the soldiers with an instrument for striking him. Lastly ; let us adore spears, because one of the soldiers pierced his side with a spear, and out of it there came blood and water. All this is ridiculous ; and we would much rather lament it, than write it. But we are obliged to answer fools according to their folly, and to hurl against hearts of stone, not the darts or maxims of the world, but missiles of stone." Such is the dictum of a Bishop of the Church of the *ninth* century. Neither were " vestiges of the faithful church wanting in the *tenth* and *eleventh* centuries ;" nor have there been any lack of " religious manifestations," in every era afterwards, even to the present hour, as are instanced by Pierre de Bruis, who " after preaching and laboring to establish and extend the Saviour's kingdom for twenty years, received the crown of martyrdom by being burnt to death at St. Gilles, in Languedoc, A. D. 1126 ;" and by Arnaud, who dared to beard Rome in Rome, and was burned to death there in 1155, and his ashes thrown into the Tiber, " to prevent his disciples making relics of them." Witness, also, the fact among many, in the *thirteenth* century that, " from the banks of the Rhône to those of the Lot, funeral piles were occasionally burning ; the confiscation of their property, tortures, horrible torments, and flames, being reserved for all those professing the so-called heretical doctrine, whom the sword and lance had not slain in the field of battle." So do the terrible Inquisition, and the horrible auto-da-fé testify to the same eternal truth, which I have elsewhere enforced, that amidst a Romish corruption paralleled only by an Egyptian darkness, God would not leave himself without testimony to the Truth, as verified by the saturnalia of the days of the popish Queen Mary, and the re-establishment, in the time of Elizabeth, of that glorious Reformation, which it is the vital effort of the popery of the present day to upset and destroy.

In the body of the Letter I have dwelt at some length, upon the Christian Creed, i. e., the Articles of the Belief of the

Protestant Church, in order to meet the repeated but utterly false cry of "our Vicar" and other perverts, as well old as "new-born" Papists, "Where are your Protestant Doctrines? You have none," and the ridiculous asseveration that the beauty and superior characteristic of the Romish Church over the Protestant, is, that whilst the *doctrines* of the former are fixed, settled, and determined; those of the latter are vague, visionary, and uncertain. The weakness of such a charge, and the wickedness of such an animadversion, I have endeavoured to substantiate, not by the disputable allegations of the Fathers, or the Councils of—"the Church;" but upon the "immutable" word of—God.

To shew the tender mercies of papal Rome for human souls, and the MEEK and CHRISTIAN character of papal piety; and as one means, amongst many, whereby Tractarians may test the winning graces which Romanism displays towards those in whom Protestant faith inholds, I have embodied in the course of my remarks, the Jesuit Oath, and the Great Papal Curse. Should it be alleged that these are only remnants of a Barbarism which might affect the papal mind in the times of the "bloody Queen Mary," but are wholly inapplicable to the "enlightened" days of that most amiable, most pious, and justly beloved Lady Queen Victoria, I would simply direct the attention of such cavillers to the awful and blasphemous curse, pronounced so lately as the 28th of September 1851, not by that exemplar of the Christian virtues, Paul Cullen, Romish "Primate" in Ireland, but by one of his inferior Clergy, (so freely are the Romish Priesthood endowed with the power and the privilege to curse)—a curse issued not against infidels or idolaters; but a sentence of excommunication pronounced at the altar, on all the people of Kilbaha, who had sent their children to Kiltrellig school, to learn their duty to themselves, to their fellow men, and to their God, or who would send them there for the future. Candles—consecrated

candles were extinguished—the bell was rung—the book was closed—the crucifix was prostrated—and the spiritual Rhadamanthus enunciated a curse, couched in the following terms:—

“ I pray God to pour down all vengeance on those who sent their children to Kiltrellig school on last week (particularly two,) *may the devil be their guide on the right and on the left, lying and rising, in bed and out of bed, sitting and standing, within and without, may all misfortune attend their families and laborers.*

“ And any person or persons sending their children to this school henceforth, may they be struck blind and deaf, so as never to see any of their children again; and may the children sent to this school go wild. May they never leave this world until they are such examples as that the marrow may come out through their shin bones. May they be pained both sitting and standing, and may they never leave this world until they are in such a state that the dogs could not bear coming near their carcases when dead. *I pray to God that every child who goes to this school,* that for every day he spends in it his life may be curtailed a twelvemonth; and that they may never enjoy the years of maturity; and that those people who send their children to the school, that their crops and their goods may be taken away by the devil, and may all these misfortunes attend any person taking their posterity in marriage thirty years hence.

“ I pray the Almighty to hear this prayer, as the minister of God; and I now strictly command this congregation to kneel down and pray to God to grant my prayer.”

So says Popery. But Christian, which is Protestant, *Doctrine*, is, “ Bless them that curse you; do good to them that hate you; and pray for those which despitefully use you and persecute you.”

As it has been truly said in respect of this blood-curdling anathema, “ the records of Romanism contain nothing more horrible than the above. It is monstrous almost beyond belief, were we not aware of the manner in which Rome civilizes mankind, imbues them with the principles of civil and religious liberty, and assists to educate the budding mind. We have no doubt that this anathema will be repudiated by the Jesuits of St. Jarlath’s, but like a debt unwilling to be paid, it is still in the ledger of moral crime, and debited to the side of liabilities. It comes forth as a remarkable commentary on the Liverpool harangue of Dr. M’Hale, and as a strongly-marked outline of

what is to be expected in the event of ultramontane success. It is open to stricture in every sentence, but as each passing day teems with similar characteristics of the Popish school of education, inviting criticism and courting analysis, we leave the 'curse' to make its own way."

Should it be objected, as to what I have ventured to hint in the body of this Letter, of Mr. Anderdon possibly *returning* into the bosom of the Romish Church, rather than for the first time joining it, though I say not positively that such is the case, the searcher of hearts only can tell whether it be so or not—should it be objected that such duplicity is a thing impossible even to our poor fallen nature, I would only here point to the fact that the Tractarian heresy, which has in so much changed to pure unadulterated Popery, in proof of which I cite Dr. Newman and his popery miracles, and Mr. Anderdon and his veneration for the "adorable sacrifice of the mass for the living and the dead," had its origin and disseminated its chiefest poison in these latter days in the University of Oxford; and that singularly enough, precisely the same step was taken in the reign of Queen Elizabeth, when it was sought to fetter this country once more in the iron bands of the papacy. The historian of that reign informs us that independently of the persecution that, in Romish countries, Protestantism endured, during which Charles V. "hanged, beheaded, buried alive, or burnt 50,000, or as some say, 100,000 Protestants in the Netherlands, and out of which fanatical spirit a meeting took place in the summer of 1565, at the desire of the pope, between Charles IX., accompanied by his mother, and the Queen of Spain, attended by the Duke of Alva—a midnight conclave, "to discuss the mode of suppressing Protestantism," Alva's plan being to "cut off its chiefs openly or secretly," he declaring that "one salmon's head was worth a thousand frogs"—the result of which was a wholesale slaughter of "victims immolated to the demon of fanaticism," and "medals struck, and an annual procession of thanksgiving

appointed to commemorate it at Paris, the tidings being received with every demonstration of joy at Madrid, and at the camp of Alva; the Pope and Cardinals returning thanks to heaven for this event in the Church of St. Louis, the canonized King of France—Independently, I say, of these significant facts, we are told by the historian, that in 1580 the Jesuits made their first appearance in England; and that “Persons and Campian, *both formerly members of the UNIVERSITY OF OXFORD*, where they had *professed* Protestantism, but who were *now*,” (like Mr. Anderdon at the present moment,) “*members of the society of Jesuits*, came over, and under various disguises, as soldiers, as *PROTESTANT ministers*, and so forth, went through the country confirming the Catholics in their religion.” The coincidence is striking. Ought it not to prove instructive? Whether it is anything more than a coincidence let each one determine for himself.

I argue not, now, against the apparent return to popery which threatens us, on account of that naturally intolerant spirit which inheres in it, and of which Smithfield has borne such fatal testimony; I fear it not because of the weight and authority of papal power, as witness the inquisition and the dungeons of torture; I oppose it not from any political considerations, although in all of these respects it is to be dreaded—but I am averse to it on far higher grounds—a concern for the spiritual welfare of my fellow-beings, and a strong and hearty desire to see our Church intact and true to herself, which she cannot be, if, through her own willing agency, she allow herself to be trodden under the foot of Rome, through the instrumentality of the misguided, however once well intentioned, Tractarians.

The Romish Church herself was pure and apostolical once. Her corruptions were not of sudden growth. They followed in natural order, (and in the Letter itself, I have endeavoured to establish this,) as one error ever treads in the footsteps of another. As our Book of Common Prayer, under the head “of

Ceremonies why some should be abolished and others retained," says,—“Of such ceremonies as be used in the Church, and have had their beginning by the Institution of Man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition; some entered the Church by indiscreet Devotion, and such Zeal as was without Knowledge; and for because they were winked at in the beginning, they grew daily to more and more Abuses, which not only for their Unprofitableness, but also because they have much blinded the people, and obscured the Glory of God, are worthy to be cut away and clean rejected.”

And again,

“Some are put away because of the great Excess and Multitude of them hath so increased in these latter Days, that the Burden of them was intolerable; whereof St. *Augustine* in his time complained, that they were grown to such a number, that the Estate of Christian People was in worse Case concerning that Matter, than were the Jews. And he counselled that such Yoke and Burden should be taken away, as Time would serve quietly to do it. But what would St. *Augustine* have said, if he had seen the Ceremonies of late days used among us; whereunto the Multitude used in his Time was not to be compared? This our excessive Multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's Benefits unto us. And besides this, Christ's Gospel is not a ceremonial Law, (as much of *Moses' Law* was) but it is a Religion to serve God, and not in Bondage of Figure or Shadow, but in the Freedom of the Spirit; being content only with those Ceremonies which do serve to a decent Order, and godly Discipline, and such as be apt to stir up the dull Mind of Man to the Remembrance of his Duty to God, by some notable and special Signification, whereby he might be edified. Furthermore, the most weighty cause of the

Abolishment of certain Ceremonies was, that they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the insatiable avarice of such as sought more their own lucre, than the Glory of God, that the abuses could not well be taken away, the thing remaining still."

Clearly then the use of unnecessary ceremony leads to abuse. As we have seen it to have had this effect once, the more careful ought we to be in guarding against its recurrence amongst us now, so robbing the Reformation of its glorious fruits. And who shall say if we take not our stand against the Romish tendencies and doctrines of the Ultra-Tractarians, (I say ultra, because all agree not in the length to which opinion upon these matters should be carried, thus proving my very argument,) who shall say how short a time may elapse before our Reformed and Apostolical Protestant Church may be swept away by heresy and schism, and fall a prey to similar gross errors and inconsistencies with those which yet abound in the Church of Rome.

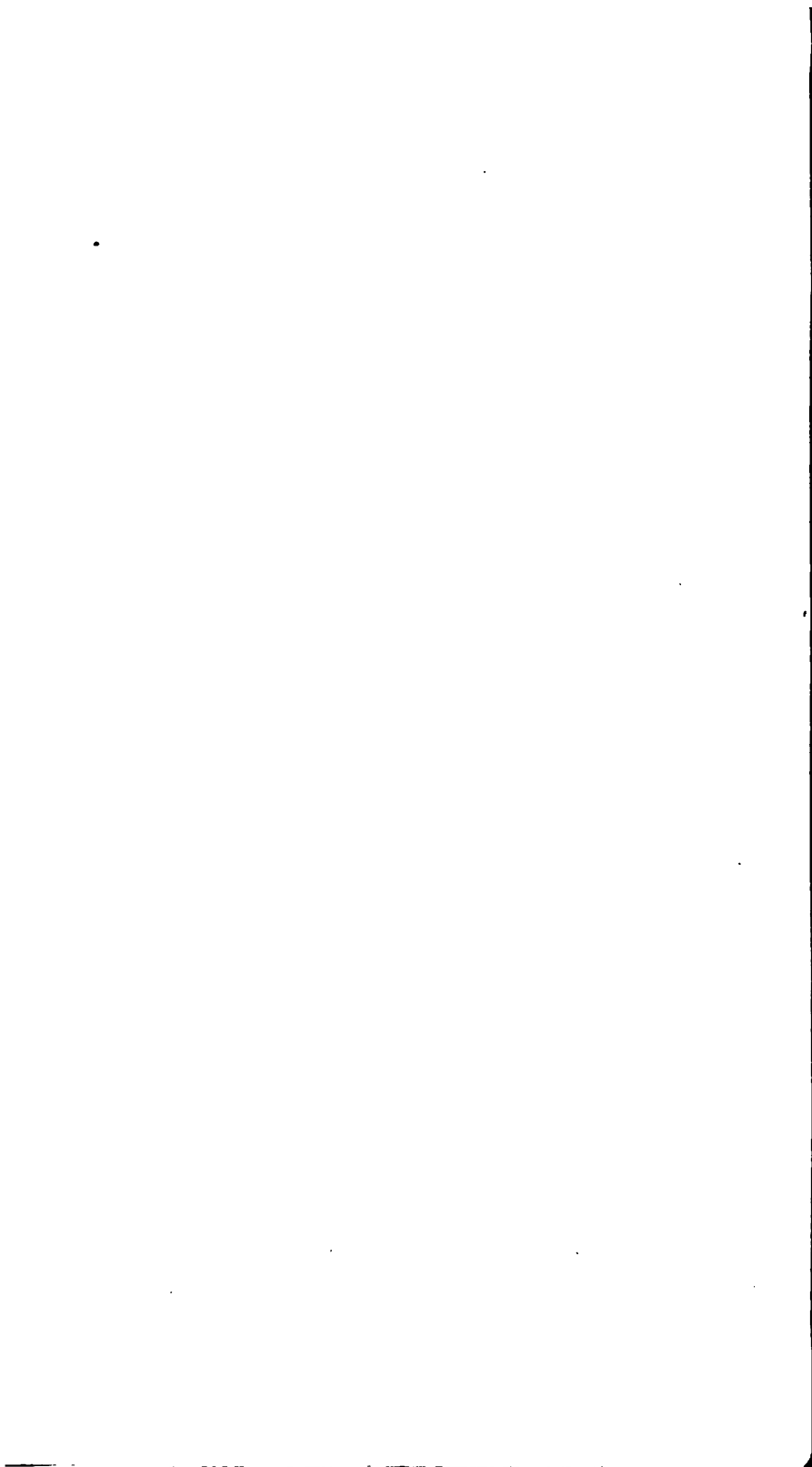
The history of the past, rightly considered, is a moral lesson, instructive in the direction of the present. The vices of States which, in bygone times, have marked them for desolation, are the monitors which those who govern kingdoms, should study with more than ordinary care and attention, in their decrees having reference, as all must have, less to the present than to the future.

These are but truisms; and yet how strange it is, that so few people will either recognise, or act upon them. What is the past history of our own Church; what the lesson taught to her by the vices of the Church of Rome? Could the Saints and Martyrs of olden time; could the Apostles of the past, now rise in earthly mould, to scan the doings of too many of our Pastors and Priests, in their Popery movements, with what terrible energy would they point to their gaping wounds, and ask,—“Where is now the application of those mighty principles, which in other ages, not so very remote, regenerated and

reformed the Church of these lands?" Let not memory sleep, nor turn a deaf ear to her Monitor.

Seeing, consequently, how nearly we may verge upon popery whilst indulging in a self-delusion which makes us vainly believe that we are "doing God service," it behoves us that we be not taken up of vain conceits; nor, by an inordinate indulgence of a "pride which apes humility," cause a scandal to fall upon our sacred character and profession as a Protestant people. Yet I have before me, as if to show how easily we may unguardedly fall away from the principles and precepts of our purer Protestant faith, the funeral sermon of his Protestantism penned by one who not long since made it his boast amongst us that he was a Protestant, and of whom it is reported that he has declared his intention to return to us, in order to inveigle others into the meshes of the Romish net in the which he has himself been entangled: and that when he does come, he shall not be satisfied with *twenty*, nor *two hundred*, nor *two thousand* converts. To test the sincerity of the former profession, and to shew the fallacy of the pretended excuse for the falling away, as well as to warn my fellow protestant laymen of the great gulph of Romanism into which they must fall, if they quit the sure foot-hold of Protestantism, I have written this reply to the "Letter" of W. H. Anderdon, "late Vicar of St. Margaret's, Leicester." May God's blessing rest upon such reply, which, if it may haply confirm some in "the true faith of a Christian," or arrest any on the brink of the precipice of the papacy, will have proved to have been in very deed "a labour of love."

A LAYMAN.

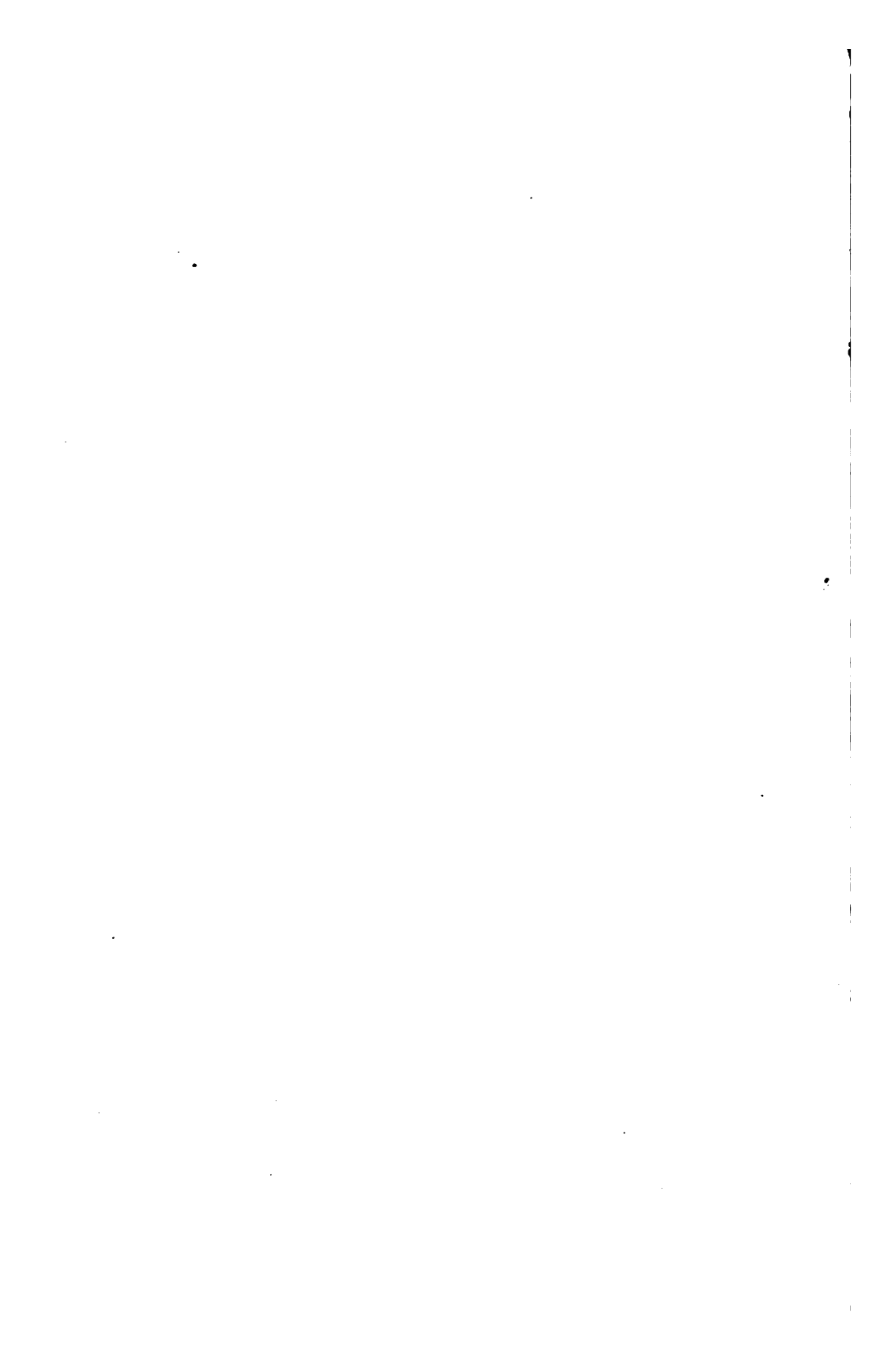


THE JESUIT PRIEST
IN
The Family, the Church, and the Parish,

Sec., Sec., Sec.

“MY VERY DEAR FRIENDS,”

When I read the letter addressed to us from Rome, on the “Vigil of the Nativity, 1850,” by “the late Vicar of St. Margaret, Leicester,” greatly did I marvel as I read. Strive as I would to forget the older and abler Rhetoricians, in order, if possible, to confine myself to a consideration of the principles of Logic propounded by this newer and more subtle Master of Dialectics, the effort was all in vain: for Reason is not to be blinded by mere assertion; nor is thought to be encompassed by any such silken net of sophistry and seduction, as the writer of that “Letter” has interwoven. Notwithstanding that I did, in patience, discover the Author’s predicament—that the Church of England is a faithless Church, or rather no Church at all, and that Protestantism is simply a delusion,—yet did I most entirely fail to discover whether this conviction had stolen gently and imperceptibly over the bewildered senses of the “late Vicar,” or whether he had not all along entertained the undivided papist opinions afterwards propounded, whilst yet performing the duties, having taken upon himself the sacred oaths, of a Protestant clergyman. That I felt no slight degree of censure and indignation rising up in my mind at the palpable cheat which was being attempted, I seek not to conceal; because, through the thin veil of an affected candour, I discerned much of very questionable mental chicanery. Whilst it was sought to be made to appear that almost without premeditation the perversion of this model-priest had come about, I found it impossible from my memory what I had seen, heard of, or listened to of Romish practices, formulæ, and opinions, pertinaciously persisted in, not alone within the venerable walls of “St. Margaret, Leicester,” during the few months of his ministration. Not easily nor soon forgotten, will be the facts which speak trumpet-tongued of the little accordance that there was between the outward deportment and the inward principles, the Protestant professions and the Romish *persuasions* Mr. Anderdon displayed in relation to more than one respectable family amongst whom he had either visited or taught. It is too much



mistaken in his motives—as before their conversion were Martin Luther, and St. Paul; to be misled of his own false notions; to misjudge the current of his own feelings: to misconstrue the workings of his own heart; to pride himself too much upon the purity of his own intentions; altogether to misinterpret the right rule of faith; and so all the time to be wandering far from the regions of happiness, and wide of the paths which lead to “perfect peace”—to God: the common lot, this, of the Enthusiast. That is, that a man may be weak of intellect, without being vicious of intent, and therefore may allow himself not only to be misled by outward circumstances and conditions of things, but to actually impose upon his own faculties and perceptions, and to prostitute those higher functions with which he has been endowed, until he shall have become utterly incapacitated either to form a judgment, or to test a proof; yet may he, nevertheless, be urged possibly by quite another and worse class of motives just as grievously and grossly to mislead. But who would thence deduce the argument that he ought to be permitted unreprieved to flaunt the vanity, to parade the weakness, to exercise the glozing speech, to wear the hood of benevolence, to ply the stealthy step, to “pull long faces,” or disseminate the poison of his guile; to—work his will with the infatuation of the fanatic, or the steadiness of purpose, and the depth of design of the Jesuit?

But, moreover, if in the manifesto of such an one, published not simply to palliate and excuse a “falling away from the Faith,” but avowedly with a further and ulterior view—to proselytize, there should be evidenced something in keeping with all the precedent conduct and character—the plausible, the meek, the subtle, and the disingenuous; something more than mere vanity, something more than mere weakness, something more than mere self-deceit; an outrage of decency in the threatened return to the Cure, but recently abandoned; a hardihood which neither a Newman nor any other Neophyte has adventured upon; then what is the judgment we ought to pass both upon the Scripture and the scribe?

In one or other of these categories I much fear must be placed whom so lately we received amongst us as the “faithful Protestant Pastor and Teacher,” and to whom we bade welcome in the name of the Most High God, as a “Shepherd and Bishop of our souls.” I mistake greatly if by the whole tenor of his past teachings and doings, he has not rendered himself obnoxious to the hypothesis that one or other of such must be the state of his intellect, and one or other of such the

condition of his feeling. I read it in the fact that whilst he coolly and deliberately announces that he has resigned his protestant charge, and flown from the field he had sworn to defend against all foes spiritual or temporal ; in the self-same hour that he makes known his perversion, he also tells us of his intended re-appearing upon the religious arena on which he had already practised either his mistakes or his machinations. I read it in the acknowledgment that he has looked at until he has become dazzled by the garish glare of the Romish Church. I read it in the sighs by which he reveals his longing for that unity, which he fancies, and only fancies, to dwell in the Romish Church, when he affects to turn pitifully away from the distractions which in his night-mare dream he has thought to rend the Protestant ; but which distractions, so far as they exist, he and others like him have done so much to promote. I read it in the admission that he has walked about until he has become lost amongst the mazes of that Romish mummary, which it may be presumed he has accepted to his own heart and conscience, as proof of the spirituality that he believes to have evaporated from Protestantism, and which he appears to receive as incontestible evidence of that Romish infallibility wherein now he has merged all his perplexities, and which forms for him a bed of roses, whereupon, as a Romish priest, his harassed soul and fearful faith may repose without liability to those doubting interruptions and to those disturbing apprehensions which shook his Belief as a Protestant Vicar. I read it in the championing of his courage and consistency, when he allows that he has mingled with, and moralized upon Papal masses and missals whilst yet a Church of England Clergyman, instead of devoting himself assiduously and unreservedly to the discharge of his Protestant priestly duties. I read it in his confessed mediation upon Romish sacraments and Romish sacrifices—the moth fluttering round the candle—until he has left himself no option in his bewilderment, but at once to adopt all he had ever before doubted or disbelieved. But I confess that I am unable to reconcile that violent straining at the small gnat of objection (as objection there always will be to all religious systems from the natural diversity of mind and feeling) to the religious system established through the mighty energies of our Reformers, and this easy swallowing of the huge camel of Romish heresies, idolatries, and worse than pagan prescription ; or to find, either in the past pledges of our late pastor, or in his future promises the assurance of faithfulness and truth.

It is painful to have thus to plead with you. I do so, not

out of a railing spirit, from unkindness, or a want of charity. But when the evil is brought to our very doors, in these days of "falling away;" of papal aggression and apostacy from Protestantism, we must remember, and according as we have the capability so to do, act upon the injunction of the great Apostle of the Gentiles, and speak plainly: "Howbeit whereinsoever any is bold (I speak foolishly)" [or unboastingly, or as not puffed up by learning] "I am bold also." 2 Cor. xi. 21. And, "We are bold in our God to speak unto you the Gospel of God with much contention. For our exhortation was not of deceit, nor of uncleanness, nor in guile. * * * For neither at any time used we *flattering words, as ye know, nor a cloak of covetousness*; God is witness." 1 Thess. ii. 2—6. And of which Apostle it is recorded, that he "disputed against the Grecians." Acts ix. 29.

We may and ought to compassionate that infirmity of mind, and that irresoluteness of purpose which "stand in pause" between conflicting opinions, and which at last lead their victim to embrace tenets, and practices, that formerly had shocked the reason by consequence of their violent assaults upon the imagination. But how is the case altered, when we remember that we have been daily called on to witness a gradual and constant turning towards, and stealthy introduction amongst us of Romish observances, and an insidious attempt to impregnate our minds with Romish doctrines; when we perceive, too, how as soon as the mischief had been wrought up to a certain pitch, adhesion was given by our "late Vicar" to that other faith which he had been sworn to oppose; and more especially when we see as we do now, that with all the fervour of an apostate, he sanctions the full tide of those customs, ceremonies, and observances which it is difficult, even for a Romanist, to deny to be idolatrous; which are some of them directly opposed to the Decalogue, especially to the first and second commandments, and which at his ordination he vowed to withstand, being called by the Spirit of God to "minister in Holy Things." Place all these in juxta position with the publicly announced intention to return to complete the work so surreptitiously begun, and disingenuously carried on, and then ask yourselves whether, to use language more terse than classical, you can say that all has been "fair and above board." I do sincerely trust, however, that none to whom that announcement has been made, and who have been heretofore cheated with the semi-papistry of the worship introduced amongst us within the last few years, will permit themselves to be hurried

condition of his feeling. I read it in the fact that whilst he coolly and deliberately announces that he has resigned his protestant charge, and flown from the field he had sworn to defend against all foes spiritual or temporal ; in the self-same hour that he makes known his perversion, he also tells us of his intended re-appearing upon the religious arena on which he had already practised either his mistakes or his machinations. I read it in the acknowledgment that he has looked at until he has become dazzled by the garish glare of the Romish Church. I read it in the sighs by which he reveals his longing for that unity, which he fancies, and only fancies, to dwell in the Romish Church, when he affects to turn pitifully away from the distractions which in his night-mare dream he has thought to rend the Protestant ; but which distractions, so far as they exist, he and others like him have done so much to promote. I read it in the admission that he has walked about until he has become lost amongst the mazes of that Romish mummary, which it may be presumed he has accepted to his own heart and conscience, as proof of the spirituality that he believes to have evaporated from Protestantism, and which he appears to receive as incontestible evidence of that Romish infallibility wherein now he has merged all his perplexities, and which forms for him a bed of roses, whereupon, as a Romish priest, his harassed soul and fearful faith may repose without liability to those doubting interruptions and to those disturbing apprehensions which shook his Belief as a Protestant Vicar. I read it in the championing of his courage and consistency, when he allows that he has mingled with, and moralized upon Papal masses and missals whilst yet a Church of England Clergyman, instead of devoting himself assiduously and unreservedly to the discharge of his Protestant priestly duties. I read it in his confessed mediation upon Romish sacraments and Romish sacrifices—the moth fluttering round the candle—until he has left himself no option in his bewilderment, but at once to adopt all he had ever before doubted or disbelieved. But I confess that I am unable to reconcile that violent straining at the small gnat of objection (as objection there always will be to all religious systems from the natural diversity of mind and feeling) to the religious system established through the mighty energies of our Reformers, and this easy swallowing of the huge camel of Romish heresies, idolatries, and worse than pagan prescription ; or to find, either in the past pledges of our late pastor, or in his future promises the assurance of faithfulness and truth.

It is painful to have thus to plead with you. I do so, not

—in a mind which could, as is herein alleged, halt so suddenly, be convinced so easily, and resolve so promptly after long years of contrary belief. Nor do I find subject matter less of pity and regret at the ingenuity, despite the flimsy veil which has been thrown over as if to hide it—I say not (because I found no argument upon the use of hard words) the Jesuitical dexterity—which has kept out of that Letter almost all the vexed points of dispute between the Anglican Church and the Roman, some of which it will be my task to discover to you. Nor less easily seen through is the seeming candour, meant to be most winning, and the gloss of ingenuousness, which is, to my thinking, anything but seductive, that has put forward only those more striking points which serve to ensnare, and which are likely to beguile simple souls, and to betray the wandering and unassured enquirer after TRUTH.

My charges, in chief, against the Letter and its author, are, as I will do my best to prove, that it is a tissue of contradictions and conceits, unsupported by, but in direct contrariety to Scripture; whilst the writer has been moved to pen it, (as the celebrated wit and diplomatist said words were given for,) to conceal rather than to reveal thought; and that whilst it may have been written with the momentary belief that the author would be thereby “doing God service,” and with a desire to benefit those to whom it was addressed—I am not afraid to grant even so much—it was the rather urged to be done under the operation of a self-deluding enthusiasm, and by motion of that proselytizing spirit which is one of the most marked features of *genuine* Romanism; that whilst our “late Vicar” believes himself to have been drawn over by the light and glory from the Shekinah, he has been duped by the glimmer of his own partially enlightened understanding; and lured by the ignis fatuus flickering over the spiritual slough of his own misdirected and unstable Faith: and that instead of redounding to the Honor of the Divine Head of the Church, he is, by his recognition of, and adhesion to, the idolatries, and, (I will not use phraseology more emphatic—but) the errors of Rome contesting with the Almighty his authority, because he thereby acknowledges himself to believe that authority to be delegated to the Pope, and shared in, and, (as I will prove) in some instances, supplanted by the Virgin Mary, a creature of God’s creation, the most exalted though she may be among women. Moreover, I charge the Letter with being plausible and specious, and, to the last degree, disingenuous; and that it will bear neither the light of day, nor the touchstone of the word of life.

These I admit to be grave charges; but if I appeal to "the law and to the prophets," and out of the "Letter" refute not its Author's assertions, and out of "The Book" confute not his reasonings, I will be content to admit my presumption, and crave no pardon for my fault.

The very first sentence of the "Letter" does not, if I can understand the meaning of the two passages, square exactly with that which occurs at page 5.

Thus at page 1. "Until my reception into the CATHOLIC Church, I have refrained from addressing to you, in word or writing, any statement of the grounds on which I have submitted to HER." An evident personification this of a Church, and recognition of her as exercising a maternal care and watchfulness over her children.

Thus at page 5. "I have always taught you, and have held for many years" (so that, according to this, the backsliding, or unhooding should seem to have taken plenty of time to come about, notwithstanding that the writer still continued a Protestant parson) "that there is a Divine Church upon earth; not a combination of individuals, or of a kingdom to profess a certain belief, and carry out certain rites; but a body whose origin is from God, animated with a life from God, inhabited by the presence, power, truth of God."

Is it here meant that the only body whose origin is or ever has been from God, is the Church of Rome, as we find it established now, or as it was before the Reformation?—a Church herself only a few centuries old, and a successor to one, which is hereafter to be revived and renewed—the Church of Jerusalem: or does the writer mean that this is something different from the HER into whose bosom he has been received, and to which he has gone over of his own free will and accord, after deliberation and study? If he intend only to say, he believes that God resides and doth dwell (humanly speaking) in the Church; that is, in the hearts of his faithful and loving people, and also in the material Temple dedicated to his praise and worship; then in that we are fully agreed. But if so, what need was there for him to make the fine drawn distinction, and to employ the compound verbiage made use of to express what I may call a self-evident truism; and which Scripture far more clearly declares than he. As for instance, "I the Lord dwell among the children of Israel." Numb. xxxv. 34. "Let them make me a sanctuary that I may dwell among them." Exod. xxv. 8. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on

the heart." 1 Sam. xvi. 7. "For the Lord hath chosen Zion." "Here will I *dwell*, for I have desired it." Psalm cxxxii. 13, 14. "That Christ may dwell in your hearts by faith." Eph. iii. 17. So that God rains down his influence without being confined to time, place, person, or sect: for does he not declare, "Who is like me? and who will appoint me the time." Jer. xlix. 19. And again, "Behold these shall come from far; and these from the north and from the west, and these from the land of Sinim." Is. xlix. 12. How then can any man pretend to have power to exclude all without the pale of Romanism from "saving grace," when we are expressly told "Whoso forsaketh his sins shall have mercy?" Prov. xxviii. 13.

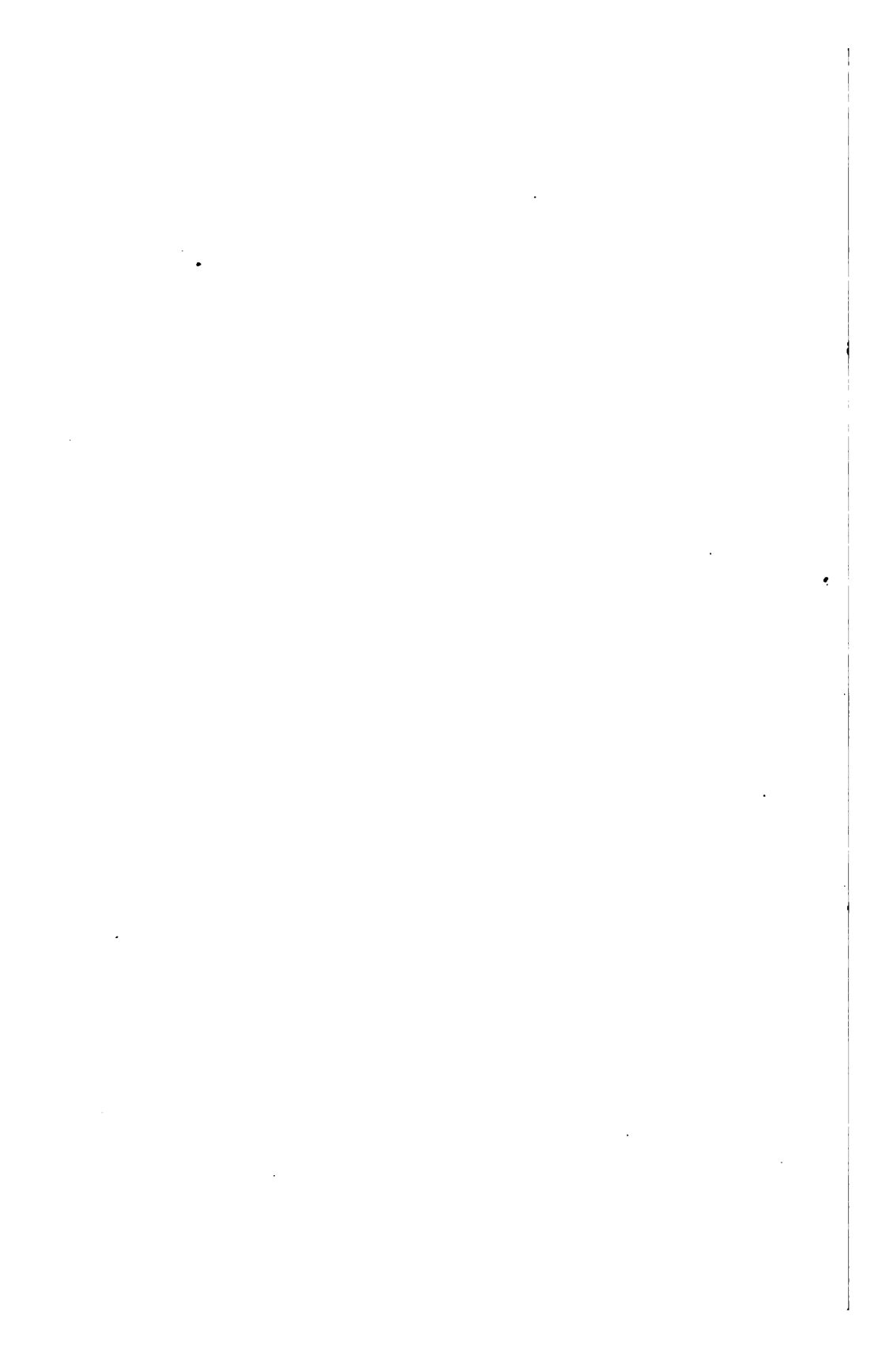
But further, how, if that which Mr. Anderdon has idealized, form a distinct Church from the Church which he has either lately seceded from, or that which he has now joined (or re-joined! which?) does he harmonize the two ideas expressed at pages 1 and 5? If he recognize only that mystical spiritual non-entity he has spoken of, how by incorporation into the physical entity—the Romish Church—does he gain peculiar admittance to that higher sphere of intelligence, faith, love, and duty? or why could he not, as a member of the Protestant Church, be as much of that spiritual community—the Church of God—as to which God himself has said by his apostle Paul, that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost," Rom. xiv. 1, as he implies that he is, as a member of the Roman?

If the Romish Church, and the Protestant, do both agree in the transcendent doctrine (do they in practice?) that "there is no other name under heaven given among men whereby we must be saved," but that of "Jesus of Nazareth," who was "crucified," and "whom God raised from the dead;" and that there should,—

"To Father, Son, and Holy Ghost,
The God whom we adore,
Be glory as it was, is now,
And shall be evermore;"

—then what has our "late Vicar" gained by quitting the one Religious Community for the other? in what is he benefitted by ceasing to be a Pastor of the Protestant Church, and becoming a Priest of the Church of Rome? or wherein shall we be any of us advantaged by incontinently following after him? I fear that this is only one of the labyrinths in which the "late Vicar" has been, as the poet says,—

"In endless mazes lost."



THE JESUIT PRIEST

IN

The Family, the Church, and the Parish,

&c., &c., &c.

“MY VERY DEAR FRIENDS,”

When I read the letter addressed to us from Rome, on the “Vigil of the Nativity, 1850,” by “the late Vicar of St. Margaret, Leicester,” greatly did I marvel as I read. Strive as I would to forget the older and abler Rhetoricians, in order, if possible, to confine myself to a consideration of the principles of Logic propounded by this newer and more subtle Master of Dialectics, the effort was all in vain: for Reason is not to be blinded by mere assertion; nor is thought to be encompassed by any such silken net of sophistry and seduction, as the writer of that “Letter” has interwoven. Notwithstanding that I did, in patience, discover the Author’s predicament—that the Church of England is a faithless Church, or rather no Church at all, and that Protestantism is simply a delusion,—yet did I most entirely fail to discover whether this conviction had stolen gently and imperceptibly over the bewildered senses of the “late Vicar,” or whether he had not all along entertained the undivided papist opinions afterwards propounded, whilst yet performing the duties, having taken upon himself the sacred oaths, of a Protestant clergyman. That I felt no slight degree of censure and indignation rising up in my mind at the palpable cheat which was being attempted, I seek not to conceal; because, through the thin veil of an affected candour, I discerned much of very questionable mental chicanery. Whilst it was sought to be made to appear that almost without premeditation the perversion of this model-priest had come about, I found it impossible to obliterate from my memory what I had seen, heard of, or listened to of Romish practices, formulæ, and opinions, pertinaciously persisted in, not alone within the venerable walls of “St. Margaret, Leicester,” during the few months of his ministration. Not easily nor soon forgotten, will be the facts which speak trumpet-tongued of the little accordance that there was between the outward deportment and the inward principles, the Protestant professions and the Romish *persuasions* Mr. Anderdon displayed in relation to more than one respectable family amongst whom he had either visited or taught. It is too much

matter of notoriety to be gainsaid that in the case of one such family, after the exercise of his functions as a *Protestant* pastor it was discovered that there had been administered not medicine, but poison to "a mind diseased;" and that after the supposed Protestant spiritual teaching to the sick had taken place, a "grief heavy to be borne"—the *Ūpas* tree of Romanism—had been planted; that a sorrow of no ordinary character, had been, as it were, sown broadcast, and the individual member so administered to, had in the youth of virginity, and the very blossom of age, become—through what insidious beguiling who shall say?—in every sense of the word, in precept if not in practice, a most determined Romanist. It is something more than remarkable, too, that two of the youths entrusted to Mr. Anderdon's care for tuition in holy things, as well as in sacred matters, should have become perverts, and preceded him into the bosom of the Romish Church—he waiting for a fitting time to follow after them. Nor is it unworthy of observation that notwithstanding its incongruity, the Protestant temple in which this Protestant parish priest daily stood up, was decked out in humble imitation of a popish mass house; that the number of the priests, acolytes, and choristers; (one, at least, of such priests having succeeded to his "superior" in joining the Church of Rome) the mode of performing the Church services; and the doctrines taught in that sacred place dedicated to Protestantism, partook more of the character of the Romish worship than of the Reformed; whilst in the matter of the "late Vicar's" apparel and conduct of his household there were to be traced all the ascetism of the monk and the aping of the most barren monastick institution of the "middle age." With all these recollections pressing upon me, it can scarcely excite surprise, that my WILL should have refused to become a dupe to the cajolery attempted to be practised on it; or that my Faith, should have been unable to stand up under the burthen of Belief she was called upon to bear, whilst perusing this his Messenger "sent before him" by our "late Vicar," to announce his "second coming" amongst us, in order to declare, as he tells us, "*the whole counsel*" of which he has at present taught only detached portions.

That it is possible to be constitutionally vain without being absolutely wicked is not to be denied, any more than that it is possible to have a suasive tongue of softest tone, the demeanour of sanctity, and the cloak of charity, and yet to be devoid of true religion in the heart, or real benevolence in the disposition, these being employed merely as a means to an end—the seduction of weak but trusting minds. It may readily be admitted too, that it is possible for a man to be really sincere and earnest in his occupation, and yet to be miserably

mistaken in his motives—as before their conversion were Martin Luther, and St. Paul; to be misled of his own false notions; to misjudge the current of his own feelings: to misconstrue the workings of his own heart; to pride himself too much upon the purity of his own intentions; altogether to misinterpret the right rule of faith; and so all the time to be wandering far from the regions of happiness, and wide of the paths which lead to “perfect peace”—to God: the common lot, this, of the Enthusiast. That is, that a man may be weak of intellect, without being vicious of intent, and therefore may allow himself not only to be misled by outward circumstances and conditions of things, but to actually impose upon his own faculties and perceptions, and to prostitute those higher functions with which he has been endowed, until he shall have become utterly incapacitated either to form a judgment, or to test a proof; yet may he, nevertheless, be urged possibly by quite another and worse class of motives just as grievously and grossly to mislead. But who would thence deduce the argument that he ought to be permitted unreprieved to flaunt the vanity, to parade the weakness, to exercise the glozing speech, to wear the hood of benevolence, to ply the stealthy step, to “pull long faces,” or disseminate the poison of his guile; to—work his will with the infatuation of the fanatic, or the steadiness of purpose, and the depth of design of the Jesuit?

But, moreover, if in the manifesto of such an one, published not simply to palliate and excuse a “falling away from the Faith,” but avowedly with a further and ulterior view—to proselytize, there should be evidenced something in keeping with all the precedent conduct and character—the plausible, the meek, the subtle, and the disingenuous; something more than mere vanity, something more than mere weakness, something more than mere self-deceit; an outrage of decency in the threatened return to the Cure, but recently abandoned; a hardihood which neither a Newman nor any other Neophyte has adventured upon; then what is the judgment we ought to pass both upon the Scripture and the scribe?

In one or other of these categories I much fear must be placed whom so lately we received amongst us as the “faithful Protestant Pastor and Teacher,” and to whom we bade welcome in the name of the Most High God, as a “Shepherd and Bishop of our souls.” I mistake greatly if by the whole tenor of his past teachings and doings, he has not rendered himself obnoxious to the hypothesis that one or other of such must be the state of his intellect, and one or other of such the

condition of his feeling. I read it in the fact that whilst he coolly and deliberately announces that he has resigned his protestant charge, and flown from the field he had sworn to defend against all foes spiritual or temporal ; in the self-same hour that he makes known his perversion, he also tells us of his intended re-appearing upon the religious arena on which he had already practised either his mistakes or his machinations. I read it in the acknowledgment that he has looked at until he has become dazzled by the garish glare of the Romish Church. I read it in the sighs by which he reveals his longing for that unity, which he fancies, and only fancies, to dwell in the Romish Church, when he affects to turn pitifully away from the distractions which in his night-mare dream he has thought to rend the Protestant ; but which distractions, so far as they exist, he and others like him have done so much to promote. I read it in the admission that he has walked about until he has become lost amongst the mazes of that Romish mummary, which it may be presumed he has accepted to his own heart and conscience, as proof of the spirituality that he believes to have evaporated from Protestantism, and which he appears to receive as incontestible evidence of that Romish infallibility wherein now he has merged all his perplexities, and which forms for him a bed of roses, whereupon, as a Romish priest, his harassed soul and fearful faith may repose without liability to those doubting interruptions and to those disturbing apprehensions which shook his Belief as a Protestant Vicar. I read it in the championing of his courage and consistency, when he allows that he has mingled with, and moralized upon Papal masses and missals whilst yet a Church of England Clergyman, instead of devoting himself assiduously and unreservedly to the discharge of his Protestant priestly duties. I read it in his confessed mediation upon Romish sacraments and Romish sacrifices—the moth fluttering round the candle—until he has left himself no option in his bewilderment, but at once to adopt all he had ever before doubted or disbelieved. But I confess that I am unable to reconcile that violent straining at the small gnat of objection (as objection there always will be to all religious systems from the natural diversity of mind and feeling) to the religious system established through the mighty energies of our Reformers, and this easy swallowing of the huge camel of Romish heresies, idolatries, and worse than pagan prescription ; or to find, either in the past pledges of our late pastor, or in his future promises the assurance of faithfulness and truth.

It is painful to have thus to plead with you. I do so, not

out of a railing spirit, from unkindness, or a want of charity. But when the evil is brought to our very doors, in these days of "falling away;" of papal aggression and apostacy from Protestantism, we must remember, and according as we have the capability so to do, act upon the injunction of the great Apostle of the Gentiles, and speak plainly: "Howbeit whereinsoever any is bold (I speak foolishly)" [or unboastingly, or as not puffed up by learning] "I am bold also." 2 Cor. xi. 21. And, "We are bold in our God to speak unto you the Gospel of God with much contention. For our exhortation was not of deceit, nor of uncleanness, nor in guile. * * * For neither at any time used we *flattering words, as ye know, nor a cloak of covetousness*; God is witness." 1 Thess. ii. 2—6. And of which Apostle it is recorded, that he "disputed against the Grecians." Acts ix. 29.

We may and ought to compassionate that infirmity of mind, and that irresoluteness of purpose which "stand in pause" between conflicting opinions, and which at last lead their victim to embrace tenets, and practices, that formerly had shocked the reason by consequence of their violent assaults upon the imagination. But how is the case altered, when we remember that we have been daily called on to witness a gradual and constant turning towards, and stealthy introduction amongst us of Romish observances, and an insidious attempt to impregnate our minds with Romish doctrines; when we perceive, too, how as soon as the mischief had been wrought up to a certain pitch, adhesion was given by our "late Vicar" to that other faith which he had been sworn to oppose; and more especially when we see as we do now, that with all the fervour of an apostate, he sanctions the full tide of those customs, ceremonies, and observances which it is difficult, even for a Romanist, to deny to be idolatrous; which are some of them directly opposed to the Decalogue, especially to the first and second commandments, and which at his ordination he vowed to withstand, being called by the Spirit of God to "minister in Holy Things." Place all these in juxta position with the publicly announced intention to return to complete the work so surreptitiously begun, and disingenuously carried on, and then ask yourselves whether, to use language more terse than classical, you can say that all has been "fair and above board." I do sincerely trust, however, that none to whom that announcement has been made, and who have been heretofore cheated with the semi-papistry of the worship introduced amongst us within the last few years, will permit themselves to be hurried

into similar extremes, and to forswear the faith of their fathers—that faith for which the Christian Reformers fought, struggled, and died, thus making “the blood of the martyrs the seal of the Church”—a seal not ruthlessly to be broken, to be despised, to be set aside, or to be treated as a thing of nought.

But further. It is not impossible, and experience woefully proves it, for minds of vigorous action, but perplexed with distracting thought, ultimately to sink down into a state almost of non-intellectualization, worn out of their own intensity, or through the working of a scepticism which has scarified the conscience until the mind has been brought simply from the habit of doubting—mistaken for deliberating—to acknowledge for true what was once palpably visible in all its naked deformity of error. How otherwise can we account for the perverse reasoning we are constantly assailed by, or for the reception, as substantial and well-accredited fact, of that which, to other better constituted and more rightly regulated minds, is transparently false? We may have the desire to satisfy ourselves—and how seldom, without extreme difficulty, can we arrive at such a consummation of disputation;—we may have the hope to assure our minds that such an one is not playing the part of the purposely self-deceived, or the wilfully deluding; that the assumption of the sacerdotal robe, and the adoption of the pastoral character, and of the priestly office, have not been with ulterior views and objects ultramontane. I judge not: “there is one that judgeth.” But even when we are not required to condemn on this latter account—(who shall say?)—but are rather called upon in commiseration for a mind so weakened to forgive the self-delusion; yet when the mind thus poison-infused, seeks to spread the influence of the bane itself has imbibed, it is our duty intelligibly, and uncompromisingly, to resist both it and its power to extend and perpetuate the harm already in so great measure accomplished.

In which ever point of view, then, we regard the mind opened out to us in the Letter I am dissecting, I see nothing in the resolves therein contained which, if we be only true to ourselves, need frighten us from our propriety on the one hand, or which should allure us on the other, to pursue that mind as it flies along the path of intellectual mischance; or to follow it in its lamentable but palpable spiritual failings. However that may be, if we take it in its least obnoxious form, we can scarcely fail, I think, of being astonished even upon the evidence furnished to us, in the Letter itself, at the weakness indicated—saying now nothing of the willingness vouched for

—in a mind which could, as is herein alleged, halt so suddenly, be convinced so easily, and resolve so promptly after long years of contrary belief. Nor do I find subject matter less of pity and regret at the ingenuity, despite the flimsy veil which has been thrown over as if to hide it—I say not (because I found no argument upon the use of hard words) the Jesuitical dexterity—which has kept out of that Letter almost all the vexed points of dispute between the Anglican Church and the Roman, some of which it will be my task to discover to you. Nor less easily seen through is the seeming candour, meant to be most winning, and the gloss of ingenuousness, which is, to my thinking, anything but seductive, that has put forward only those more striking points which serve to ensnare, and which are likely to beguile simple souls, and to betray the wandering and unassured enquirer after TRUTH.

My charges, in chief, against the Letter and its author, are, as I will do my best to prove, that IT is a tissue of contradictions and conceits, unsupported by, but in direct contrariety to Scripture; whilst the writer has been moved to pen it, (as the celebrated wit and diplomatist said words were given for,) to conceal rather than to reveal thought; and that whilst it may have been written with the momentary belief that the author would be thereby “doing God service,” and with a desire to benefit those to whom it was addressed—I am not afraid to grant even so much—it was the rather urged to be done under the operation of a self-deluding enthusiasm, and by motion of that proselytizing spirit which is one of the most marked features of *genuine* Romanism; that whilst our “late Vicar” believes himself to have been drawn over by the light and glory from the Shekinah, he has been duped by the glimmer of his own partially enlightened understanding; and lured by the ignis fatuus flickering over the spiritual slough of his own misdirected and unstable Faith: and that instead of redounding to the Honor of the Divine Head of the Church, he is, by his recognition of, and adhesion to, the idolatries, and, (I will not use phraseology more emphatic—but) the errors of Rome contesting with the Almighty his authority, because he thereby acknowledges himself to believe that authority to be delegated to the Pope, and shared in, and, (as I will prove) in some instances, supplanted by the Virgin Mary, a creature of God’s creation, the most exalted though she may be among women. Moreover, I charge the Letter with being plausible and specious, and, to the last degree, disingenuous; and that it will bear neither the light of day, nor the touchstone of the word of life.

These I admit to be grave charges; but if I appeal to "the law and to the prophets," and out of the "Letter" refute not its Author's assertions, and out of "The Book" confute not his reasonings, I will be content to admit my presumption, and crave no pardon for my fault.

The very first sentence of the "Letter" does not, if I can understand the meaning of the two passages, square exactly with that which occurs at page 5.

Thus at page 1. "Until my reception into the CATHOLIC Church, I have refrained from addressing to you, in word or writing, any statement of the grounds on which I have submitted to HER." An evident personification this of a Church, and recognition of her as exercising a maternal care and watchfulness over her children.

Thus at page 5. "I have always taught you, and have *held for many years*" (so that, according to this, the backsliding, or unhooding should seem to have taken plenty of time to come about, notwithstanding that the writer still continued a Protestant parson) "that there is a Divine Church upon earth; *not a combination of individuals*, or of a kingdom to profess a certain belief, and carry out certain rites; *but a body whose origin is from God*, animated with a life from God, inhabited by the presence, power, truth of God."

Is it here meant that the only body whose origin is or ever has been from God, is the Church of Rome, as we find it established now, or as it was before the Reformation?—a Church herself only a few centuries old, and a successor to one, which is hereafter to be revived and renewed—the Church of Jerusalem: or does the writer mean that this is something different from the HER into whose bosom he has been received, and to which he has gone over of his own free will and accord, after deliberation and study? If he intend only to say, he believes that God resides and doth dwell (humanly speaking) in the Church; that is, in the hearts of his faithful and loving people, and also in the material Temple dedicated to his praise and worship; then in that we are fully agreed. But if so, what need was there for him to make the fine drawn distinction, and to employ the compound verbiage made use of to express what I may call a self-evident truism; and which Scripture far more clearly declares than he. As for instance, "I the Lord dwell among the children of Israel." Numb. xxxv. 34. "*Let them make me a sanctuary that I may dwell among them.*" Exod. xxv. 8. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord *looketh on*

the heart." 1 Sam. xvi. 7. "For the Lord hath chosen Zion." "Here will I *dwell*, for I have desired it." Psalm cxxxii. 13, 14. "That Christ may dwell in your hearts by faith." Eph. iii. 17. So that God rains down his influence without being confined to time, place, person, or sect: for does he not declare, "Who is like me? and who will appoint me the time." Jer. xlix. 19. And again, "Behold these shall come from far; and these from the north and from the west, and these from the land of Sinim." Is. xlix. 12. How then can any man pretend to have power to exclude all without the pale of Romanism from "saving grace," when we are expressly told "Whoso forsaketh his sins shall have mercy?" Prov. xxviii. 13.

But further, how, if that which Mr. Anderdon has idealized, form a distinct Church from the Church which he has either lately seceded from, or that which he has now joined (or re-joined! which?) does he harmonize the two ideas expressed at pages 1 and 5? If he recognize only that mystical spiritual non-entity he has spoken of, how by incorporation into the physical entity—the Romish Church—does he gain peculiar admittance to that higher sphere of intelligence, faith, love, and duty? or why could he not, as a member of the Protestant Church, be as much of that spiritual community—the Church of God—as to which God himself has said by his apostle Paul, that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost," Rom. xiv. 1, as he implies that he is, as a member of the Roman?

If the Romish Church, and the Protestant, do both agree in the transcendent doctrine (do they in practice?) that "there is no other name under heaven given among men whereby we must be saved," but that of "Jesus of Nazareth," who was "crucified," and "whom God raised from the dead;" and that there should,—

"To Father, Son, and Holy Ghost,
The God whom we adore,
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—then what has our "late Vicar" gained by quitting the one Religious Community for the other? in what is he benefitted by ceasing to be a Pastor of the Protestant Church, and becoming a Priest of the Church of Rome? or wherein shall we be any of us advantaged by incontinently following after him? I fear that this is only one of the labyrinths in which the "late Vicar" has been, as the poet says,—

"In endless mazes lost."

This, then, brings me to the fundamental enquiry of what a Church is. And I believe the Anglican acceptation of the term, whatever the Romanist, to be in full accordance with the Scriptural.

Now it is worthy of remark, as affecting the "late Vicars" argument, that the word "CHURCH" does not, I believe, once appear in the Old Testament Record. Yet I presume he will hardly deny the existence of a Church long before the time of Pagan or Christianized Rome; an actual bodily Church, composed of zealous, religious, and devout people, acknowledging God to be the Lord, and declaring "Him, and Him only will we serve." The existence, then, of a Church—Catholic—that is, the True Church, as separate from that in which error is taught by False Teachers, we must, both of us, readily admit. The question here is not the existence, or the infallibility of a Catholic Church; but of that branch of the Church—without now stopping to contest her doctrines, or her dogmas, the truths and the errors which distinguish her—called *par excellence*, the Roman Catholic Church, with the Bishop, or Pope of Rome at her head; which professes to be the only Church; and teaches that out of her communion, actually and positively, there is nothing short of damnation.

Nor can I be met with the equivocal explanation that what is here alluded to is essentially the Church of Christ. Because Christ is God, and God is Christ: by reason of that mystic identity which makes the Godhead one, even were the persons and manifestations many more. The Church, then, is one from all time: that Church, whatever its peculiar formulary, which truly believes in the Lord Jesus; for Christ himself has declared, "Whosoever liveth and believeth in *me* shall never die:" not "whosoever believeth according to the teaching or formulary of any particular branch of the Church nominally calling itself by my name, to the exclusion of all others." And again, "*I* am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." And that there may be branches of the true Church of Christ, we have evidence, among others, in the Epistles of St. Paul, in the Revelations, and in the Gospel of St. John, and in the express declaration of Him who is the "Head of the Church." As thus, John xv. 1, 2. "*I* am the true vine, and my Father is the husbandman. Every *branch* IN ME that beareth not fruit he taketh away." So Acts viii. 1. "At that time there was a great persecution against the Church which was at JERUSALEM." So Acts xiv. 21. "And when they" [*Paul*

and Barnabas] “had preached the Gospel to that city” [DERBE] “and had taught many, they returned again to LYSTRA, and to ICONIUM, and to ANTIOCH, confirming the souls of the disciples, and exhorting them to continue in the faith:” not in the dogmas, superstitions, and idolatries of a CHURCH teaching, as does the Romish Church, contrary to the faith. “And when they had ordained elders in *every* Church, and had prayed with fasting, they commended them to the Lord:” not excommunicated them, nor declared those who disbelieve the dogmata of a particular section of the Church, but those who “*love not the Lord Jesus Christ, let them be Anathema Maran-atha.*” So 1 Cor. iv. 17. “As I teach every where in *every church.*” So John x. 16. “*Other sheep I have which are not of this fold.*” So Rev. vii. 9—15. “I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the Throne and before the Lamb.”—“And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb:”—not “who have believed in the absurdities and blasphemies of Romish Breviaries; who have submitted to the disgusting ordeal of the Romish Confessional; who have paid divine honors to the Virgin; who have crowned the Pope with the attributes of God; who have worshipped the Host, not even as symbolical, but actually as ‘the Most High;’ who have adored the wood, not even of the cross, but the imitation of it, and paid more honor to it, than to the wafer that Romish idolatry deifies and eats; who have consecrated and sold worthless and fictitious relics; who have taught the people to benumb their faculties, and have ensnared their consciences, (having withheld from them the pure Word of God,) by inducing them to believe in miraculous images and medals, prayers of saints, pictures with winking eyes, and bleeding sides, and figures with moving fingers, and human voice; in the wonderful efficacy of the scapular; in the perversion of Holy Writ; in the barter of souls for worldly pelf; in scales of indulgences, by which according to a man’s wealth he may commit sin with impunity, and *buy* for himself, through the number of masses he pays for, a seat by the side of ‘the great white Throne,’ among the ‘saints in heaven,’ and an inheritance in one of the ‘many mansions’ of bliss; in masses, not only for the souls of the human dead, but for the bodies of the animal living, masses for sick beast, and for bringing fish to our coasts,’ in other words, according to their own doctrine, “bringing down the Lord of Glory from

heaven to earth, and offering him up as a sacrifice for the cure of a sick cow, or the obtaining of a few herrings.*

I might quote many other passages to the same effect, were it necessary; as, for instance, "He that hath an ear, let him hear what the spirit saith to the *Churches*;"—not "to the Papal Apostacy in Rome." "John, to the seven Churches in Asia;"—not to "the Vatican." "I have given orders to the *Churches* of Gallatia;"—not to "the *one* Church of Rome." "The *Churches* of Christ salute you;"—not "the Churches of the Roman Pontiff:" and "there were prophets in the Church at Antioch," in which St. Peter is alleged to have ruled as a Bishop, and to have appointed a successor, thus giving to the Bishop of Antioch—if we are to stand upon the right of precedence—as high a claim and authority as the Bishop of Rome, who lays his title to universal clerical, aye, and to political sovereignty upon the assertion that he is the successor to the disputable Romish Bishopric of St. Peter. Besides which, as it has been tritely observed, "The successors of the other Apostles have as full a claim to that blessed promise of Christ's perpetual presence with them, as the successors of St. Peter."† I need not, then, I think, cite any further passages on this head.

I come back, therefore, to the question, What is a Church? in the true Scriptural meaning of the word. To the Scriptures I appeal. A Church, then, has been accurately defined to be, [1.] "A religious assembly, selected and called out of the world, by the doctrine of the gospel, to worship the true God in Christ, according to his word." 1 Cor. i. 2; Rev. ii. 7. [2.] "All the elect of God, of what nation soever, from the beginning to the end of the world, who make but one body, whereof Christ is the head." Col. i. 18. [3.] "The faithful of some one family, together with such Christians as were wont to assemble with them, for solemn worship." Rom. xvi. 5; Col. iv. 15. [4.] "The faithful of some one Province." 2 Thess. i. 1. What there is in these definitions, having, as they have, Scripture warranty, which can authorize the allegation that the Church of Rome, with all her doctrinal errors, mal-practices, and superstitiously over laid faith is the only one true Church, though our "late Vicar" may see, I am at a loss to comprehend; when looking upon Roman worship,

* Vide disputation in Catholic Standard, February 8, 1851, between Dr. Brown, Romanist Bishop, and Mr. Baylee, principal of St. Aidan's College, Birkenhead.

† Vide Disputation, &c.

not as we behold it in Leicester, or in England, in its emasculated form, but as it is to be witnessed, in all its pomp and burlesque in Romanist countries, we are compelled to ask, Have the days of the Augustan era of Rome come back? stand we in the Parthenon amidst heathen deities? are we listening to, and looking upon the extravagances of Pagan rites, forms, and ceremonies? Is there in all these any trace of Apostolic injunction, and simplicity? oh no! It is true that we may be standing in a Temple dedicated to the service and honor of the Most High: but how profaned. When, oh when, shall these heathenish idolatries be purged away? and when shall the Deity descend in the awful Majesty of His might, to complete the casting out of the merchants, and the overthrow of the tables of the money changers; that time when the impiety of money-value for sins, shall be thoroughly seen and destroyed; and the profanation of the mass, in all its various forms, shall be abolished; when the charge of covetousness, which prophecy long ages ago affixed over the threshold of Romanism, shall cease to be so awfully realized in the Romish Church, and to be evidenced by the wholesale corruption which, in connection with her, villifies Christianity, disfigures the members, and dishonors the "Head."

Of the way in which Churches were formed, we may gather information from the Apostolic times, especially from St. Paul, who frequently, in his Epistles, commends himself to individual saints, and to the Churches meeting in their houses: as for example, 1 Cor. xvi. 19. "Aquila and Priscilla salute you much in the Lord, with the Church that is in their house." Col. iv. 15. "Salute the brethren which are in Laodicea and Nymphas, and the Church which is in his house." The Rev. Hobart Seymour, in his "Pilgrimage to Rome," in the course of a "few thoughts on the Cathedral system," says, "The original of the system was a Bishop or head missionary, planting his Church as the central or principal station for missionary labors; a station from which his missionaries might issue in every direction to propagate the Gospel of Christ. When any missionary had succeeded in his labor of love, and a number of converts had embraced the faith, then a congregation was formed, and a church erected in that locality, and the missionary or some other, at the discretion of the Bishop, was there placed, and became the local or parochial clergyman."

"The visible Church of Christ," consequently, "is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered, according to

Christ's ordinance in all those things that of necessity are requisite to the same." Art. xix. And, "hath power to decree Rites or Ceremonies, and authority in controversies of faith: And yet it is not lawful for the Church to ordain anything that is contrary to God's word written, neither may it expound one place of Scripture that it be repugnant to another. Wherefore although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so *besides the same ought it not to enforce anything to be believed for necessity of salvation.*" Art. 20.

Herein, then, are points of gravest difference between the Anglican Church and the Roman. Whilst the former abides by the Scripture, the latter teaches in some things Scripturally, but in others contrary to the Word of God. She enforces repugnant tradition. She decrees things not established by God's Word. She does not duly administer the sacraments; because, first, she ordains sacraments which Scripture does not avouch, and which God has not commanded—qua sacrament—because, secondly, she ascribes to elements the powers, virtues, and efficacies which belong to God alone, whom (if I may not irreverently say so) those elements only symbolize: and, thirdly, because, contrary to our Church's doctrine, which is that "the sacraments were not ordained to be gazed upon, or to be carried about; but that we should duly use them:" the Church of Rome maintains that the host is to be elevated and carried about; and that the sacramental cup is to be denied to all but the clergy, whereby she deprives the laity of the express comfort which that sacrament was meant to bestow, and refuses them the opportunity of obeying the divine injunction, "This do ye, as oft as ye drink it, in remembrance of me;" the significant warning which follows evidently intending to show that *all* were to drink: the words of our Saviour being as wide and as large as possible,—"*whosoever shall eat and drink.*" In all of this the Anglican Church is free from the blame which attaches to the Roman. The latter Church, moreover, by her idolatries, breaks and disobeys the commandments. She teaches, contrary to Holy Writ, that the doctrine of works of supererogation, is neither arrogant nor impious, although in the words of our 14th Article, the Romish Church thereby declares (what the Anglican Church solemnly abjures) that her members "do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required; whereas Christ saith plainly, When you have done all that are commanded to

you, say, 'We are unprofitable servants.'” Besides many other matters unscriptural and untrue, the Romish Church also plainly and unmistakeably asserts, whilst therein the Anglican Church is free from guilt, that *Scripture doth not contain all things necessary for salvation*. As of consequence and necessity, then, when we are called upon as we are by our “late Vicar,” deliberately to weigh the proofs that are before us, and to determine which Church has the best claim to our adherence and regard, as being the true Church—the Anglican or the Roman—we can scarcely hesitate, or fail to believe it to be the former.

And here I must remark upon the great mistake as to the Church in its office, character, and institutions which is made by Romanists, and so, therefore, by Tractarians, who have either perverted, or started on their journey to Rome. It is this. They allege and teach (as Mr. Anderdon in his Letter) that instead of the Church being *of* Christ, to be *in* the Church is to be in *Christ*. And as has been said of all time, of all Churches—whether of Jerusalem, Alexandria, and Antioch, as of Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea, Corinth, Thessalonica, and others, “before whose eyes Jesus Christ hath been evidently set forth crucified among you,” Gal. iii. 1., which were once “ensamples to all that believe,” 1 Thess. i. 7; “being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God,” Phil. i. 11; but which “keeping not the faith,” have had their “golden candlestick” removed “out of his place:”—so Rome says at the present day, even in the midst of her corruptions, and in spite of her spiritual desolations, that she is the true Church, and that therefore to be *out of her Church* is to be *out of Christ*, and beyond the pale of salvation. But she will not agree to the converse of the proposition, that to be in Christ is to be *in the Church*; to have “communion with the saints,” through “the faith which was once delivered;” and “fellowship with the Father, and with his Son Jesus Christ,” 1 John i. 3; having “come unto Mount Zion; and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling that speaketh better things than the blood of Abel,” Heb. xii. 22—24.

Whilst, therefore, the Anglican Church would "persuade men;" and doth make hers a religion of love, of compassion and mercy, of faith, full of "joy, and peace in believing," Rom. xv. 13; "led of the spirit," Gal. v. 18; and looking "for the mercy of our Lord Jesus Christ unto eternal life," Jude 21; "in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace," Eph. i. 7; how different is the case with the Church of Rome. She alarms by the terrors of the Law. She "breathes out threatenings and slaughter against the disciples of the Lord" Acts ix. 1, who praise and pray not in the public congregation, according to her formulary, and, in to many—indeed the very great majority—an "unknown tongue;" who abide not by her formularies, and who believe not in her (false) doctrine. She makes her religion *a religion of Church* instead of a *religion of Christ*, and places "hope of salvation," not in that lively faith in which the first churches of Christ were established, Acts xvi. 5; the "righteousness which is of God by faith," Phil. iii. 9; but in ceremonial service, and a mixture of God, creature, and object adoration; having "a zeal of God, but not according to knowledge; being ignorant of God's righteousness, and going about to establish her own righteousness, not submitting herself unto the righteousness of God," Rom. x. 2, 3. And she affects to forget that all old things have passed away, with the dispensation of the Law, through the better dispensation of the Gospel; seeing that we are now "not under the law, but under grace," Rom. vi. 14; for "we walk by faith, not by sight," 2 Cor. v. 7; by "the grace of our Lord Jesus Christ," 2 Cor. viii. 9, who came to "redeem them that were under the law," Gal. iv. 5; wherefore "there is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," Rom. viii. 1. Hence by her teaching and by her practice she makes the Church Christ, but denies Christ to be the Church. She abolishes faith in the Scripture promise, and Scripture realization—in "God the Father, God the Son, and God the Holy Spirit;" and makes faith in the Church all efficacious for salvation; thus setting the Church above the Saviour; and she makes the dead, whom she canonizes, and arrogates to herself the power of placing as *saints* in heaven, co-intercessors with Christ for pardon and peace for the sinner. She thus makes—which I presume to be Mr. Anderdon's argument—the Church on earth in no wise different from the Church of the first-born in heaven; and does away with the distinction

between the Church militant and the Church triumphant—the “new Jerusalem,” and the old; upon this basing her claim to infallibility, and her title to supremacy; upon this resting the alleged propriety of prayers to, and the seeking for the intercession of, the saints, and “*the mother of God*”—(*the mother of her Creator!* awful profanation!) with God on behalf of man, already of the redeemed, of the elect, as well as the impenitent and unbelieving; but only, mark you, if he be within the pale of “dear merciful mother Church;” upon this founding her insolent assumption to hold the keys of heaven, of death and hell; and upon this raising the arrogant pretension that to her has been assigned the power and the prerogatives of God, the power to absolve from sin, and the inalienable right to judge the earth, to excommunicate, to curse, and to kill. Why, then, should we join a Church the condemnation of which was written nearly eight hundred years before the appearing of Christ, whose Church she professes to be, as she calls herself by his name, but which has fulfilled, and continues to fulfil the prophecy of Hosea, “Gilead” [otherwise Rome] “is a city of them that work iniquity, and is polluted with blood. And as troops of robbers wait for a man, so the company of priests murder in the way by consent: for they commit lewdness,” and “consider not in their hearts that I remember all their wickedness; now their own doings have beset them about; they are before my face,” Hosea vi., vii.

I, therefore, clearly prove that there is and ever has been a church, whether called by the name “Church of God,” 1 Cor. i. 2; “Congregation of Saints,” Psalm cxlix. 1; “Assembly of Saints,” Heb. x. 23; “Adopted Sons,” Gal. iv. 5; “Generation of the upright,” Psalm cxii. 2; “Worshippers,” Heb. x. 2; “Portion of the Lord,” Deut. xxxii. 9; “Family of God,” Eph. iii. 15; “Fold of Christ,” John x. 16; or any other name denoting the “company of the Faithful;” a church “looking for the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works,” Titus ii. 13, 14; “a peculiar treasure unto” God “above all people,” Exod. xix. 5; “a holy people unto the Lord,” Deut. xiv. 2; a visible as well as a spiritual Church. But further whilst I shall be able to demonstrate that whereas the Anglican Church can, upon Scripture testimony, shew she is that true Church having the “father’s name written on her forehead,” Rev. xiv. 1; and the “seal of God” in her heart, Rev. ix. 4; there-

fore, having God for her *origin* and the Saviour for her *head*; and the apostles for her "fathers and teachers;" for "since the fathers fell asleep all things continue as they were" with her; having the Scriptures for her rule of faith, and her guide; immortality for her hope, and eternal life for her portion; the Romish Church has no pretension either to Catholicity or Apostolicity; and that therefore with regard to our late Vicar's most seductive enticement to join him in the Romish Church, we are constrained by veneration and respect to our own Church, and out of love to our souls, to be like the adder, deaf to his entreaty and to refuse to hearken to the charmer be the charming never so cunning, Psalm lviii. 5.

I say, then, that there is one true, living, visible Church on earth, not to be confined to, nor tested by the Romish form of Church government, nor by the superstition of Romish Ceremonial observances, any more than by the Oriental, the Jewish, or the Greek. At the same time, certainly, I am far from being an advocate of a merely material Church. My contention is, that physically the Church must be composed of material elements, but that spiritually she must be enlightened by, and indwelling in the Eternal. The Church, then, I consider to be a congregation of the faithful, moved by love, and drinking in inspiration, not from the Pope, but from the source of all love—the supreme and invisible God, who is not confined "to temples made with hands," but whose "goodness and mercy" are as universal and unfettered as his power, "to all them who believe;" so that whilst in one sense the Church is in the hearts of God's people; so in another, whatever may be the outward demonstration, there can be no Church where God is not, whispering pardon to the repentant and afflicted soul—that soul which cries out in its agony, not "which is the Church I must fly to, as only possessing the power to remit sin? what formula of belief must I accede to before my prayers will be answered?" but "what must I do to be saved?" and receiving for reply, "Believe in the Lord Jesus Christ and thou shalt be saved, and thy house," Acts xvi. 31. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. ii. 8. Why then should the heart leave "its natural home in the search after the indefinite?" If Mr. Anderdon contend for more than I have here admitted, then is he unscriptural: if he do not go beyond what I have laid down, then is his phraseology a mere agglomeration of words tending only to unsettle and to confuse. I maintain that all we need for salvation is taught, through God, in our beloved and Pro-

testant Church, by the help of that Word of God which Romish priestcraft keeps from the people; and that by leaving Her, to join the Romish assembly of worshippers, we gain nothing by the change, but—a necessity, in us, to sanction all the idle tales which the Church of Rome substitutes for sound doctrine; all the enormities of dramatic mummery which she mistakes for true worship; all the belief in miracles which detract from her spiritual usefulness; and all the corruptions precedent to her final overthrow, at which human nature rebels, which the finger of prophecy points at, and which the Word of God emphatically denounces and condemns. Why then should we leave the Protestant Church for the Roman, even at the invitation of one who has all the plausible seductiveness of our “late Vicar?”

I pass by several minor points in the “Letter,” such as “It would have been disloyal to my position and trust to advocate the claims of one Communion while holding office in another;” as to which I am at a loss to know how this is consistent with the fact, that whilst the writer did hold office in one communion, he was, as he admits, unsettling his own mind, and disturbing the minds of others, as to the greater propriety of the teachings of that other communion, and working his own mind up to, and reducing those other minds into a belief of the superiority of the Romish Church, in all respects, over the English! Nor do I see why, but with a view to ultimate ends, he should have continued to the last day he held office in our communion, and by degrees from the first, importing Romanist observances and decorations into his Church, and propounding, as far as he could, Romanist doctrine from his pulpit. Had he resigned his Protestant Cure when the tantalizing doubts first assailed him (if he has ever been in the happy condition of not being tormented by any) and then, having paused to reflect and determine, had made up his mind; he would have spared his “very dear friends” much heart burning, and himself much suspicion; and it might then have been thought, that there was something more than *apparent* ingenuousness in his reasons for becoming a Romish priest. But when we see how he has stepped clean out of the English pulpit into the Romish, to be at once admitted into the highest degree of Jesuitism; and when we remember how he informs us that having walked directly from St. Margaret’s, Leicester, to Rome, (having actually been admitted into the Roman Communion before many of his parishioners knew that he had resigned his Protestant stewardship, “for that he might be no longer steward;”) he intimates that

he means to return back straightway from Rome to Leicester; I can only say that all this may have been by accident, and not by pre-concertion; and that it may have been fortuitous only, and not a pre-ordering of events: but I do also know that many a criminal has been hung upon far weaker evidence of design.

Another passage in the "Letter" which requires only a passing remark, is, "I ought to have been satisfied with slighter evidence of the untruth of Anglican, and the truth of Roman Doctrine." Now it would only have become the writer of such a paragraph, to have shewn us the nature and reason of his doubts, and the force of the evidence which ultimately assured him. He ought to have made manifest, not as he does, a sort of *malice prepense* against Anglicism, by which he was already prepared slightly to think of Anglican, and anxiously to embrace Romish Doctrine; but—wherein, to his mind, the difference between English and Romish Doctrine lay; that is, wherein the latter has the superiority, he now claims for it, over the former. He ought also to have made it very apparent what it is that in the fundamentals of religion, creates the distinction, as he sees it, between the two Churches, other than in the simplicity and purity of the one, and the superaddition, in the other, of idolatrous superstitions, image and picture worship, extraneous beliefs and abominations which the Anglican Church threw off at the Reformation, which she came out of, and was separate from because they were obstructive to TRUTH, subversive of real RELIGION, perilous to the SOUL, unscriptural, and unauthorized by that GOD, whom Mr. Anderson apostrophizes as, but never deigns to prove to be, the *origin* of his Church, yet denies to be the *origin* of ours.

But in another paragraph of his "Letter," our "late Vicar" brings us somewhat closer to these relative points of doctrinal distinction—the Ceremonial will hereafter come under notice—when he says, "I ceased then, my dear Friends, to minister among you because *I no longer held for truth the definitions of religious belief under which my ministry was entrusted to me.*"

This is truly the seat of the cancer, and it behoves us to consider well the arguments on either side, and to be satisfied with nothing short of the Bible proof. Here the traditions of the Fathers will stand us in no stead, the unscriptural decretals of the Romish Church will be of no authority, Papal Bulls will fail of conviction, and Romish Councils, and Romish heretical and idolatrous decisions and standards of faith, morals, and

discipline must be wholly cast aside, excepting in so far as they are supported by the authority of Him who is "too wise to err, too good to be unkind." From Romish anathema, and injunction, sacred canon, and holy definition we must turn aside. All this utterly rejecting, we must take our stand by that pure Word of God which is "able to make us wise unto salvation;" by leading us directly to the cross, where we shall be welcomed without unnecessary priestly intervention, or saintly pleading, and whence by faith our souls shall rise to the height "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come," Eph. i. 21; there to lean upon the bosom of Jesus, who is "the author and finisher of our faith," Heb. xii. 2.

What, then, are the definitions of the Belief, which we respect, and which our "late Vicar" having once adhered to now repudiates?

We appeal first to the Articles of our Creed as taught by our Church.

These founded wholly and entirely upon Scripture, are faith in—

I. *The Holy Trinity.*

II. *The word or son of God, which was made very man.*
 "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God." John i. 1, 2.

III. *The going down of Christ into hell.**

IV. *The resurrection of Christ.*

V. *The Holy Ghost.*

VI. *The sufficiency of the Holy Scriptures for salvation.*
 "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17; "according to the revelation of the mystery, which *was kept secret*, since the world began; but *now is made manifest, and by the Scriptures* of the prophets, according to the commandment of

* It is not part of my purpose, nor of necessity need I enter here upon a consideration of the precise meaning to be attached to this Article. Dr. Pearson "on the Creed," as well as other learned and pious divines, has elaborately argued it. This, and many other points of doctrine, (and others of ceremony) I can but barely touch upon, as otherwise I should have occasion to write a book as huge as papal error, and as diverse as human reason, the consequence of human fallibility.

the everlasting God, *made known to ALL NATIONS* for the obedience of faith," Rom. xvi. 25, 26.

VII. *The Old Testament*, which "is not contrary to the New: for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man." *Art.*

VIII. *The three Creeds—the Nicene, the Athanasian, and the Apostles.**

IX. *Original or birth sin*—"the fault and corruption of the nature of every man, that naturally is engendered of the offspring of *Adam*; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit." *Art.* "Behold I was shapen in iniquity; and in sin did my mother conceive me," Psalm li. 5. "The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe," Gal. iii. 22.

X. *Free will*—that "The condition of man after the fall of *Adam* is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will." *Art.* "For I know that in me (that is in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." Rom. vii. 18—20. "Not that we are sufficient of ourselves to think anything as of ourselves: but our sufficiency is of God," 2 Cor. iii. 5. "For it is God which worketh in you to will and to do of his good pleasure," Phil. ii. 13.

XI. *The justification of man*, as to which "we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not by our own works or deservings." *Art.* "It is God that justifieth," Rom. viii.

* The Apostle's Creed, if not actually drawn up by the Apostles, is supposed to have existed in a similar form nearly about their time. The Nicene Creed was framed in the 4th century, at two general Councils held at Nice and at Constantinople, to defend the Church against the heresies of Arius and Macedonius as to the third person of the Trinity. The Creed of St. Athanasius (which was highly approved of by Martin Luther) is ascribed to Hilary, Bishop of Arles, and was framed in the 5th century.

33. "That he might be just, and the justifier of him which believeth in Jesus," Rom. iii. 26.

XII. *Good works*—which though they are "the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith." *Art.* "By grace are ye saved:" "not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them," Eph. ii. 9, 10.

XIII. *Works before justification*, have the nature of sin, and are not pleasing to God, "I will not justify the wicked," Exod. xxiii. 7. "For because thou hast trusted in thy works and in thy treasures thou shalt also be taken," Jer. xlviii. 7.

XIV. *Works of supererogation*—"cannot be taught without arrogance and impiety." *Art.* "Their works are works of iniquity, and the act of violence is in their hands," Is. lix. 6. "Thus were they defiled with their own works, and went a whoring with their own invention" Ps. cvi. 39. "To what purpose is the multitude of your sacrifices unto me? saith the Lord."—"Your new moons and your appointed feasts my soul hateth: they are a trouble unto me: I am weary to bear them. And when ye spread forth your hands I will hide mine eyes from you: yea, when ye make many prayers I will not hear," Is. ii. 11—15. How, then, can we say, as the Romanist does, that there are special funds of merit, treasures in heaven and earth, at the command of priest or pope, whereby to regenerate the soul, to strike a balance of the debtor and creditor account between God and the soul, and render abortive the propitiatory sacrifice of Christ?

XV. *Christ alone without sin*: "He came to be the lamb without spot, who by sacrifice of himself once made should take away the sins of the world, and sin, as Saint John saith was not in him." *Art.* "Ye are not redeemed with corruptible things"—"but with the precious blood of Christ, as a lamb without blemish and without spot," 1 Peter i. 18, 19.

XVI. *Sin after baptism*—that "the grant of repentance is not to be denied to such as fall into sin after baptism." "By the grace of God we may arise again and amend our lives." *Art.*

XVII. *Predestination and election*. "Whom he did foreknow, he also did predestinate"—"moreover, whom he did predestinate, them he also called; and whom he called, them

he also justified; and whom he justified, them he also glorified:"—"who shall lay anything to the charge of God's elect," Rom. viii. 29—33. "Wherefore the rather, brethren, give diligence to make your calling and election sure," 2 Peter i. 10.

XVIII. *Obtaining salvation only by the name of Christ.* "For there is none other name under heaven given among men, whereby we must be saved," Acts iv. 12.

XIX. *The Church.* "In the midst of the Church I will sing praise unto thee," Heb. ii. 12. "To him be glory in the Church by Christ Jesus throughout all ages, world without end," Eph. iii. 21. "Christ loved the Church, and gave himself for it," v. 25.

XX. *The AUTHORITY OF THE CHURCH.* "And from Miletus he went to Ephesus, and called the elders of the Church. And when they were come unto him, he said,"—"Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his blood," Acts xx. 17—28. "And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers," 1 Cor. xii. 28.

XXI. *The authority of general councils*—"Things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they are taken out of holy Scripture," *Art.* "To the law and to the testimony: if they speak not according to this word, it is because they have no light in them," Isaiah viii. 20.

XXII. *Purgatory*—that it is repugnant to the Word of God. "In death there is no remembrance of thee: in the grave who shall give thee thanks?" Ps. vi. 5. "Thou hast cast all my sins behind thy back: for the grave cannot praise thee, death cannot celebrate thee: they that go down to the pit cannot hope for the truth. The living, the living, he shall praise thee," Isaiah xxxviii. 17—19.

XXIII. *Ministering in the congregation*—that it is not to be done without being lawfully called, and sent to execute the same. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery," 1 Tim. iv. 14.

XXIV. *Speaking in the congregation in such a tongue as the people understandeth*—"So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak unto the air," 1 Cor. xiv. 9.

XXV. *The Sacraments*—of which our Church teaches there are only two “ordained of Christ our Lord in the Gospel, that is to say Baptism and the Supper of the Lord.” *Art.*

XXVI. “*The unworthiness of the minister hindereth not the effects of the sacrament*”—as the minister doth administer, not in his own name but Christ’s, “neither is the effect of Christ’s ordinance taken away by their wickedness, nor the grace of God’s gifts diminished from such as by faith, and rightly do receive the sacraments ministered unto them : which be effectual because of Christ’s institution and promise, although they be ministered by evil men.” *Art.*

XXVII. *Baptism*—which is “not only a sign of profession and a mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church.” *Art.* Baptism, therefore, as a sacrament, signifies the outward ordinance, or as our catechism has it, “an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof;”—the washing by water representing outwardly the cleansing of the soul from sin by the blood of Christ, and an inward spiritual washing whereby the gifts and graces of the spirit signified by the outward sign are really and actually bestowed. “I indeed baptize you with water *unto repentance*: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall *baptize you with the Holy Ghost*.” Mat. iii. 11. “Whereunto even baptism doth also now save us (*not the putting away of the filth of the flesh, but the answering of a good conscience toward God*), by the resurrection of Jesus Christ,” 1 Pet. iii. 21.

XXVIII. *The Lord’s supper*—which is “not only a sign of the love that christians ought to have among themselves one to another, but rather is a sacrament of our Redemption by Christ to death : insomuch that to such as rightly, worthily, and with faith, receive the same, the bread which we break is a partaking of the body of Christ : and likewise the cup of blessing is a partaking of the blood of Christ.”—But, “the Body of Christ is given, taken, and eaten in the supper, *only after an heavenly and spiritual manner* : and the mean whereby the body of Christ is received and eaten in the supper is faith,” *Art.* “This do in remembrance of me :”—“For as

often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord *unworthily*, shall be guilty of the body and blood of the Lord." 1 Cor. xi. 25.

XXIX. *The wicked which eat not the body of Christ in the Lord's supper*—because though they perform the operations physically, of eating and drinking, yet do *spiritually* "in no wise partake of Christ." *Art.*

XXX. *The cup of the Lord is not to be denied to the lay-people*—for "both the parts of the Lord's sacrament by Christ's ordinance, and commandment, ought to be ministered to all Christian men alike." *Art.*

XXXI. *The one oblation of Christ finished upon the cross*—which is "a perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone." *Art.* "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God," 1 Pet. iii. 18. "He said, 'It is finished,' and he bowed his head and gave up the ghost," John xix. 30. "Being put to death in the flesh, but quickened by the spirit," 1 Pet. iii. 18.

XXXII. *Marriage of priests* not forbidden in Scripture. "Marriage is honorable *in all*," Heb. xiii. 4. "Let us be glad and rejoice, and give honor to him, for the *marriage of the Lamb* is come, and his wife hath made herself ready."—"Blessed are they which are called to the *marriage supper of the Lamb*," Rev. xix. 4, 9.

XXXIII. *Excommunicated persons how they are to be avoided*—that a person "by open denunciation of the Church is rightly cut off from the unity of the Church and excommunicated." *Art.* Excommunication is an Ecclesiastical censure, whereby they who incur the guilt of any heinous sin are separated from the communion of the Church, and deprived of spiritual advantages; that they may be brought to repentance, and others by their example kept from the like enormities. "If he neglect to hear the Church, let him be to thee as a heathen man and a publican." Matt. xviii. 17. "If any man that is called a brother be a fornicator, or covetous, or an idolater, or railer, or a drunkard, or an extortioner; with such an one do not eat; therefore put away from among yourselves that wicked person," 1 Cor. v. 11—13. "And if any man obey not our word by this Epistle, note that man, and have no company with him, that he may be ashamed. *Yet count*

not him as an enemy, but admonish him as a brother,"
2 Thes. iii. 14, 15.

Of course hereupon it is that the Romish Church founds her doctrine and practice of excommunication. But there is no warrant that I know of in Scripture for excommunicating those who are of the true faith; who take their stand by the Bible, and "preach Christ crucified" as their only hope of salvation. The Church of Rome, therefore, is wrong in calling all who protest against her corruptions heretics; for we protest not against any portion of her doctrine which is scriptural; we oppose not, in her, Christ; but *anti-christ*. Therefore, in anathematizing the whole world, who are not Romanists, she does despite to the first principles of Christianity, and pours censure upon herself for hatred to those who holding with her the "head," are compelled to separate from her at the point where she allows human inventions to supersede Christian doctrine.

The Athanasian Creed (to which I shall presently have occasion to refer) was drawn up as an exposition of the Christian faith, and commonly ascribed (though upon no certain data) to Athanasius, Bishop of Alexandria, who lived in the fourth century; others have supposed Hilary, Bishop of Arles, who flourished about half a century later, to have been its author. The design of it was to set the Christian rule of faith as opposed to the various heresies that had arisen, or to meet others that might arise, and some of which may not inutitely although very briefly be noticed here, as showing, rather, in my opinion, the species of unbelievers who, until they reform their lives, and return from their errors to "the truth as it is in Jesus," are to be considered as self-excluded from the faith, and as pertaining to the body of the excommunicated; but still as St. Paul says, *to be treated not as an enemy, but admonished as a brother*, if haply they may repent and believe.

Those heresies principally were,—

I. That of the EBIONITES and CERINTHIANS (followed by the Arians and Socinians) who in the first and second centuries propounded the doctrine that Jesus Christ was mere man and not God. (*Vide Ath. Cr. Clause 30.*)

II. That, in the opinion promulgated in the second century, that the human nature, actions, and sufferings of Christ were only in appearance, and not real—by the DOCTÆ, and taught afterwards by the APOLLINARIANS and EUTYCHIANS. (*Ibid.*)

III. That of the **SABELLIANS** (assented to by the **SWEDENBORGIAN**s) who in the third century maintained that there was but one person in the Godhead. (*Vide Ath. Cr. Clause 4.*)

IV. That of the **ARIANS** (and **SOCINIANS**) who since the fourth century have maintained that Christ is essentially inferior to the Father, have rejected the worship of Christ, and denied the personal existence of the Holy Ghost. (*Ibid.*)

V. That of the **APPOLLINARIANS** in the fourth century, in denying the proper humanity of Christ, and believing that the divine nature in Christ supplied the place of the reasonable soul in man. (*Vide Ath. Cr. Clauses 30, 32, 35, and 36.*)

VI. That of the **MACEDONIANS** in the same century, who considered the Holy Ghost only as a divine energy, and not as distinct from the Father and the Son. (*Vide Ath. Cr. Clause 15.*)

VII. That of the **NESTORIANS** in the fifth century, who held that there were two distinct natures, and two distinct and separate persons in Christ. (*Vide Ath. Cr. Clause 34.*)

VIII. That of the **EUTYCHIAN**s in the same century, who affirmed that the human nature of Christ was absorbed of the divine—that is, that there is no distinction between the divine and the human natures of Christ. (*Vide Ath. Cr. Clauses 30 and 36.*)

IX. That of the **SOCINIANS**, who since the sixteenth century have taught that only the Father is God, there being, so they say, no distinct person in the Holy Ghost; and that Christ is merely man. (*Vide Ath. Cr. Clauses 4 and 30.*)

X. That of the **SWEDENBORGIAN**s, who since the middle of the last century have maintained that there are not three distinct persons, although they admit that there are three characters in the Godhead,—as the soul, body, and operation in man; and hold that God is no other than Jesus Christ. (*Vide Ath. Cr. Clause 4.*)

These heresies, it will be seen, are obnoxious equally to the doctrines, so far as they are scriptural, taught by the Romish Church, and also by the Anglican; and, therefore, on none of these accounts is the latter to be deemed heretical, and its members to be excommunicated, as such, by the former. Nothing consequently is gained, on this account, by leaving the Protestant Catholic Church for the Roman.

XXXIV. *The traditions of the Church*, that “it is not necessary that traditions and ceremonies be in all places one and utterly alike;” “so that nothing be ordained against

God's Word." "Every particular or national Church hath authority to ordain, change, and abolish ceremonies, or rites of the Church ordained only by man's authority, *so that all things be done to edifying.*" *Art.*

The objection to the Romish Church on the subject of traditions is, that she estimates them as of equal value with the Scriptures, and as in like manner to be studied: for which certainly there can be no Scripture authority; but the very reverse, as for example. "Beware lest any man spoil you through philosophy and *vain deceit after the tradition of men*, after the rudiments of the world, and not after Christ," 2 Cor.

Nevertheless, as we shall see presently, by the Creed of Pius the 4th, every Romanist says, "I most steadfastly admit and embrace *the Apostolic and Ecclesiastical traditions* of the said Church." And the Decree of the 4th Session of the Council of Trent, lays it down that "Perceiving that this truth and discipline are contained both in written books, and in *unwritten traditions* which have come down to us, having been received by the apostles from the mouth of Christ himself, or been transmitted, as if by hand, by the same apostles, under the dictation of the Holy Spirit;—[the Council,] following the example of the orthodox fathers, doth *receive* and *reverence*, with equal piety and veneration, all the books, as well of the Old as of the New Testament, since the same God is the author of both; and also the aforesaid *traditions*, pertaining both to *faith* and to manners, forasmuch as they were dictated by the mouth of Christ, or by the Holy Spirit, and have been preserved in the Catholic Church by continual succession." Yet the written word of God says plainly on the other hand, "*the Holy Scriptures, are able to make thee wise unto salvation* through faith which is in Christ Jesus. *All Scripture,*" [not "*and all Tradition*"] "*is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.*" 2 Tim. iii, 15—17. [Christ] "*said unto them,*" [the Scribes and Pharisees,] "*Full well ye reject the commandment of God, that ye may keep your own tradition,*" Mark vii. 9. "*The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.*" Ps. xix. 7. "*To the law and to the testimony: if they speak not according to this word it is because there is no light in them.*"

So our Church holds, in respect of traditions. "Let us reverently hear and read Holy Scriptures, which is the food of the soul. Let us diligently search for the well of life in the books of the New and Old Testament, and not run to the *stinking puddles of men's traditions*, devised by man's imagination, for our justification and salvation. For in Holy Scripture is fully contained what we ought to do, and what to eschew, what to believe, what to love, and what to look for at God's hands at length."—*Homily on Reading Scripture*.

XXXV. *The Homilies*, as containing godly and wholesome doctrine, some of which I shall have occasion further to quote from.

XXXVI. *The Consecration of Bishops and Ministers*.

XXXVII. *The Civil Magistrate*.

XXXVIII. *Christian men's goods not common*.

XXXIX. *A Christian man's oath*.

Such being the articles of our Christian Faith, what in the next place are the Articles of our CREED or BELIEF?

I. Our *Belief* is "*In one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible*."—Nicene Creed. "And God spake all these words saying, I am the Lord thy God." "Thou shalt have no other gods before me," Exod. xx. 1—3. "All things were made by him, and without him was not anything made that was made," John i. 3.

II. *And in our Lord Jesus Christ, the only begotten Son of God.*" "*Being of one substance with the Father.*" Nicene Creed. "Thou art my Son; this day have I begotten thee," Ps. ii. 7. "I and my Father are one," John x. 30.

III. *Who for us men and for our salvation came down from heaven.*" Nicene Creed. "Him that cometh unto me I will in no wise cast out: For I came down from heaven not to do mine own will, but the will of Him that sent me:" * * "and this is the will of Him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life," John vi. 37. "I am the living bread which came down from heaven: if any man eat of this bread he shall live for ever," John vi. 51.

IV. *And was incarnate by the Holy Ghost of the Virgin Mary.* Nicene Creed. "Behold a Virgin shall conceive and bear a Son, and shall call his name Immanuel," Isa. vii. 14. "Behold the angel of the Lord appeared unto him in a dream, saying, Joseph thou Son of David fear not to take unto Thee

Mary thy wife: for that which is conceived in her is of the Holy Ghost." Matt. i. 20.

V. "*And was made man.*" Nicene Creed. "In that the law was made weak through the flesh, God sent his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh," Rom. viii. 3. "The first man is of the earth, earthy; the second man is the Lord from heaven," 1 Cor. xv. 47.

VI. *And was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose again according to the Scriptures. And ascended into heaven, and sitteth on the right hand of the Father.*" Nicene Creed. "Then delivered he him therefore unto them to be crucified,—And they took Jesus and led him away,—to Golgotha, where they crucified him," John xix. 16—18. "They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son," Zech. xii. 10. "For thou shalt not leave my soul in hell," Ps. xvi. 10. "Now that he descended, what is it but that he also ascended first into the lower parts of the earth."—"He that descended is the same also that ascended up far above all heavens, that he might fill all things," Eph. iv. 9, 10. "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my father on his throne," Rev. iii. 21. "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God," Mark xvi. 19. "It is Christ that died, yea rather, that is risen again, who is ever at the right hand of God, who also maketh intercession for us," Rom. viii. 34.

VII. *And he shall come again with glory to judge both the quick and the dead: whose kingdom shall have no end.*" Nicene Creed. "For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works," Matt. xvi. 27. "It is he which was ordained of God to be the judge of quick and dead," Acts x. 42. "Thy kingdom is an everlasting kingdom," Ps. cxlv. 15.

VIII. *And I believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and the Son, who with the Father and the Son, is worshipped and glorified; who spake by the prophets*"—Nicene Creed. "The word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—John i. 14. But when the

Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me."—John xv. 26. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost."—1 John, v. 7. "When the Spirit rested upon them, they prophesied, and did not cease."—Numb. xi. 25. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."—2 Pet. i. 2.

IX. *And I believe one Catholic and Apostolic Church.*—Nicene Creed. "And upon this rock will I build my Church."—Matt. xvi. 18. "Christ is the head of the Church."—Eph. v. 23. "Paul, a servant of Jesus Christ, called to be an apostle separated unto the Gospel of God."—Rom. i. 1.

X. *I acknowledge one baptism for the remission of sin.*—Nicene Creed. "There is one body, and one spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism."—Eph. iv. 4, 5. For by one spirit are we all baptised into one body."—1 Cor. xii. 13. "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. xxviii. 19. "That repentance and remission of sins, should be preached in his name among all nations," Luke xxiv. 47.

"*And I look for the resurrection of the dead, and the life of the world to come.*"—Nicene Creed. "For I delivered unto you first of all *that which I also received*, how that Christ died for our sins, according to the Scriptures. And that he was buried, and that he *rose again according to the Scriptures.*" "*For if the dead rise not, then is not Christ raised.*" —1 Cor. xv. 3. "*The dead in Christ shall rise first.*" "*And so shall we ever be with the Lord.*"—1 Thess. iv. 16 17. "Whose dominion is an everlasting dominion."—Dan. iv. 34.

XII. According to the Athanasian Creed.—*We worship one God in Trinity, and Trinity in Unity, neither confounding the persons, nor dividing the substance.*" "According to the fore-knowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ."—1 Pet. i. 2. "And these three are one."—1 John. "The Lord our God is one Lord."—Deut. vi. 4.*

* Of the various principal heresies which have successively arisen from the second century to the present time, I have treated under the head "Excommunication," page 29 *et seq.*

XIII. *That the Father is made of none, neither created, nor begotten.*" Ath. Creed. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God," Ps. xc. 2.

XIV. *The Son is of the Father alone, not made nor created but begotten.* Ath. Creed. "Thou art my son, this day have I begotten thee," Ps. ii. 7. "No man hath seen God at any time: the only begotten Son which is in the bosom of the Father, he hath declared him," John i. 18.

XV. *"The Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding."* Ath. Creed. "He breathed on them, and saith unto them, Receive ye the Holy Ghost." John xx. 22.

XVI. *"In this Trinity none is afore or after other; none is greater or less than another. But the whole three persons are co-eternal together, and co-equal."* Ath. Creed. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all," 2 Cor. xiii. 14.

XVII. *"We believe and confess that our Lord Jesus Christ, the Son of God, is God and man,"* Ath. Creed. "I believe that thou art the Christ, the Son of God which should come into the world," John xi. 27. "God was manifest in the flesh," 1 Tim. iii. 16.

XVIII. *God of the substance of the Father, begotten before the worlds; and man of the substance of his mother, born in the world."* Ath. Creed. "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh," Rom. i. 3. "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons," Gal. iv. 4, 5.

XIX. *Equal to the Father as touching his godhead; and inferior to the Father as touching his manhood."* Ath. Creed. He "said also that God was his Father, making himself equal with God," John v. 18. "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will," 21. "That all men should honor the Son even as they honor the Father," 23. "If ye loved me, ye would rejoice, because I said I go unto the Father: for my Father is greater than I," John xiv. 28. "The head of every man is Christ," — "and the head of Christ is God," 1 Cor. xi. 3.

XX. *"One not by conversion of the Godhead into flesh: but by taking of the manhood into God."* Ath. Creed. "The father is in me, and I in him," John x. 38.

XXI. *Not by confusion of substance, but by unity of person.*" Ath. Creed. "For as the Father hath life in himself; so hath he given to the Son to have life in himself," John v. 26. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," Tit. ii. 13.

XXII. *"At whose coming all men shall rise again with their bodies; and shall give account of their own works. And they that have done good shall go into life everlasting; and they that have done evil into everlasting fire."* Ath. Creed. "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth," Rev. i. 7. "For we must all appear before the judgment seat of Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or bad," 2 Cor. v. 10. "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works," Matt. xvi. 25. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt," Dan. xii. 2. "They that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation," John v. 29. "And these shall go away into everlasting punishment: but the righteous into life eternal," Matt. xxv. 46.

I next turn to our Communion Service, and there I find the Commandments thus stated in brief—I. *Thou shalt have none other gods but me.*

II. *Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them nor worship them.*

III. *Thou shalt not take the name of the Lord thy God in vain.*

IV. *Keep holy the Sabbath day.*

V. *Honor thy father and thy mother.*

VI. *Thou shalt do no murder.*

VII. *Thou shalt not commit adultery.*

VIII. *Thou shalt not steal.*

IX. *Thou shalt not bear false witness.*

X. *Thou shalt not covet.*

All of which I find set out in the 20th chapter of the Book of Exodus, and therefore having full Scripture authority.

I then find that the Church teaches what are the Canonical Books of Scripture, in the old, and all the books in the new

Testament, as they are commonly received ; and what books (namely, the Apocrypha,) are not received as canonical, but read only, if at all, "for example of life, and instruction of manners." What the Church of Rome holds in this respect we shall learn by and bye.

Without entering further into these and many other doctrinal points, I have been thus specific, even to the danger of being prolix, just because our "late Vicar," (and with him, I presume, the ninety clerical perverts who also have gone to Rome,) says that he and they have left the Anglican Church in consequence of the new-made discovery that her doctrine is false, and her practice unsound and insufficient.

Having thus shown how far Church of England Doctrine is warranted and supported by Scripture, I propose, in the next place, to test Romish Doctrine by the same standard ; to mark the essential points of difference between the two Churches, and to shew, as far as I can within the limits I have prescribed to myself, the extraneous matter, the exuberances, and the excrescences which have been grafted on the Church of Rome, and which the Romanist is taught, nay, self-compelled to believe to be essential to salvation ; and to point out wherein the foregoing doctrines have been taken away from or corrupted ; whereby on the part of the Romish Church, the censure of those who break the commandments of God has been incurred.

"Ye shall not," says the Almighty, "*add* unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you," Deut. iv. 2. And further, "What thing soever I command you, observe to do it : thou shalt not add thereto, nor diminish from it," Deut. xii. 32. For "If any man shall add unto these things, God shall add unto him the plagues that are written in this book : and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in this Book," Rev. xxii. 18, 19. Most directly is all this opposed to the traditionary belief of the Romanist ; as to whom his Church holds this doctrine—that there is certain damnation for the unbeliever who does not implicitly ascribe to every thing *she* teaches, as to be undoubtingly believed in, whether it be image worship, invocation of saints, adoration of the eucharist, indulgences, purgatory, transubstantiation, the sacrifice of the mass, the necessity of clerical celibacy, the corrupt additions to the creed, the worship of the Virgin Mary,

veneration of relics, and prayers for the dead; not one of which has its foundation other than in "the stinking puddles of men's traditions, devised by men's imagination." Is this doubted? By the Creed of Pius the IV., every Romanist says in so many words, "I acknowledge the Holy Catholic and Apostolic *Roman* Church, the *mother* and *mistress* of all churches. . . . I do at this present freely profess and sincerely hold this true Catholic faith, *without which no one can be saved*; and I promise most constantly to retain and confess the same entire and inviolate, with God's assistance, to the end of my life." Whereas, I read in the second Epistle to the Thessalonians, the second chapter, and third verse, this description of one who is styled the "man of sin;" and "the son of perdition;" that he "opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, shewing himself that he is God." What, I ask, is this but the very daguerrotype of him who professes to be the supreme and infallible head of the supreme and infallible Church—of Rome? How, then, can there be *salvation only* in presumption and corruption? I read, moreover, in the eleventh chapter of Romans, and at the twenty-second verse, "Behold therefore the goodness and severity of God: on them which fell, severity; but towards thee [the Gentiles] goodness, if thou continue in his goodness: *otherwise thou also shalt be cut off.*" From this I contend, coupled with the likeness which the Church of Rome bears to those other Churches upon whom "severity fell," that God's favor has been withdrawn from the Church of Rome, as well as from that of Corinth and others; and that, consequently, the Romish Church *cannot be* the true Church, therefore she is *not* the "MOTHER AND MISTRESS OF CHURCHES;" nor can the Romish faith be the "*true faith*:" because, in fact, as the Homily for Whitsunday, part two, says, "If ye will compare this [description of the Church] with the Church of Rome, not as it was in the beginning, but as it is presently, and hath been for the space of nine hundred years and odd; you shall well perceive the state thereof to be so far *wide from* the nature of the *true Church* that *nothing can be more.*"

But not to rest my case upon mere allegation: I proceed to investigate the proofs against the Romish Church, as shewing that she is not the "true Church;" and as to the Romish faith, demonstrating that it is not the "true faith."

First, then, as it has been somewhat pithily said of the Church of Rome, she has lengthened the Creed, and shortened

the commandments; and has wrested Scripture to her own purposes, in order to bear her out in maintaining the corruptions she has cherished. That she believes in, and teaches some of the Anglican doctrines I am willing to admit: but the objection to her lies in this, that she has fallen away from the faith "once delivered to the saints," in part; and in part has superadded human teaching to the Divine; that inasmuch as she gives to tradition undue effect, she asserts (contrary to the 6th. article of the Anglican Church, as I have before said,) that "*the Scriptures are not sufficient for a rule of faith*"; whilst at the same time, as a sanction for her idolatry, she dares to tamper with the Word of God, and to alter some, and excise other of the commandments.

That I may not be accused, in these respects, of asserting that which I cannot substantiate, I remark that a comparison of the Rhemish, and of the authorised versions of the Bible, proves, that to suit Romanist Doctrine in various cases, the word "*repentance*" has been translated "*penance*:" and for the same reason, although not always, "*mystery*" has been translated "*sacrament*." thus Eph. i. 9. The Rhemish version gives it, "that he might make known unto us the '*sacrament*' of his will," instead of, as the authorised version has it, "the '*mystery*' of his will." So Eph. v. 32. "this [*marriage*] is a great '*sacrament*' instead of '*great mystery*.'" So 2 Cor. i. 21. "He which stablisheth us," as the authorised version has it, is rendered, "He that *confirmeth* us." So Heb. vi. 6. the Rhemish version is "and are fallen, to be renewed again to *penance*," instead of "if they shall fall away, to renew them again unto *repentance*," as in the authorized version. So 2 Pet. iii. 9. "that all return to *penance*," instead of, "that all should come to *repentance*." So Mark i. 4. "preaching the baptism of *penance*," in place of "and preach the baptism of *repentance*." Likewise Luke xv. 7. "joy in heaven upon one sinner that doth *penance*, THEN upon ninety nine just, that need not *penance*," instead of "over one sinner that *repenteth*, MORE THAN over ninety and nine just persons, which need no *repentance*." And so of many other passages which might be similarly contrasted.

Again, the following prayer is so unmistakeable a paraphrase or perversion of the Lord's prayer, that the tongue may well be excused for faltering in the recitation of it. It is a copy of a card sold by the Booksellers in Brussels, and illuminated in various colors. I remember it to have been read a few years since, at a meeting of the Ashby Protestant Tract So-

ciety in this Town. I now extract it from Dr. Cumming's Lectures for the Times. (Lec. II.)

"To Mary."—"Our Mother, who art in heaven : hallowed be thy name. Let *thy* love come to all our hearts : let *thy* will be done on earth as in Heaven. Give us this day grace and mercy : give us the pardon of our sins, as we hope from thine unbounded goodness. Let us not sink under temptation, but deliver us from evil. Amen."

The following, taken from "*The Psalter of the blessed Bonaventure*," will easily be recognised as palpable and gross, shall I not say blasphemous perversion of Scripture ? "Come unto *Mary*, all ye that labor and are heavy laden, and *she* will give you rest." "The heavens declare the glory of the *Virgin*, and the firmament sheweth forth *her handy work*." "Oh come let us sing unto *our Lady*, let us heartily rejoice in the Virgin that brings us salvation ; let us come before her presence with singing, let us praise her together ; *come let us adore, and FALL DOWN BEFORE HER*." "The Lord said unto *Mary*, stand thou at my right hand, until I have made *thine* enemies *thy* footstool." Yet these perversions are printed in the Romish Psalter, and solemnly recited in the Romish Church, in what she calls the *Worship of God* !

It is further worthy of remark, that St. Bonaventure, whom the Church of Rome has canonized for his holiness, and whom she prays to and through, because, as she teaches, of his saintly office in heaven, (and all this her votaries are bound to swear their belief to) has in his Psalter "*expunged from every Psalm the name "LORD GOD" and substituted for it the name of "MARY," or "VIRGIN MARY," or "LADY!"*" yet THIS is the Church that claims to be Mother of all Christian Churches !

The Romish Church, I know, teaches after her own fashion the doctrine of the Holy Trinity ; but virtually she adds to the tri-une Jehovahate (as we have just seen in part, and shall see more fully hereafter) the Virgin Mary, and all the Saints ; and for which there is no warrant in Scripture, but the very reverse ; for "Let no man beguile you of your reward in a voluntary humility, and *worshipping of angels*," says St. Paul to the Corinthians. And again, "Then said Jesus unto him, Get thee hence, Satan ; for it is *written*, Thou shalt *worship the Lord thy God, and him only shalt thou serve*," is what I read in St. Matthew's gospel, at the fourth chapter and tenth verse.

I acknowledge that the Church of Rome teaches that "the Word" or "Son of God," was made man, that he was cru-

cified, dead, and buried, rose again from the dead, and ascended into heaven. But to the faith of the Christian, in the efficient sacrifice on the cross, she adds something more,—faith in miracles, relics, masses, the wood of the cross, pictures, images, and other human and inhuman means whereby we are to “make our calling and election sure;” and teaches other unscriptural tenets which are eternally dangerous to the soul, rather than effectual to save it.

Whilst I admit that the Romish Church receives the Apostles’ Creed, and subscribes to the Nicene, she also adds twelve additional articles to the latter, for which there is no sanction in Holy Writ. And these I propose next to consider as embodying the principal errors of Popery against which it is our duty as it is our privilege to protest.

But primarily for the more clear understanding of my argument, that there is great superiority *in all respects* in the Anglican Church over the Roman—the direct converse of our “late Vicar’s proposition; it may not be unbecoming in me to remark in the outset of my enquiry into the fictions surreptitiously imported into the Romish Creed, or standard of Belief, that the Protestant Faith was by the Church of England, fixed, as I have (although necessarily in a somewhat cursory manner,) proved it to be upon the immutable principles, and record of Scripture: and further that the Articles of the Anglican faith were definitively put forth with a view to “*rooting out the discords of opinion, and establishing the agreement of true religion,*” so that if we study these articles aright, and note how they are based upon that word of Truth, which “cannot lie,” we can be in no manner of doubt whatever, (and how Mr. Anderdon could have been so *at any time* had he been honest in his subscription to these articles, I am at a loss to conjecture!) as to what are the Doctrines of the Church of England; or what were the definitions of religious belief, under which his [my] ministry was committed to *him* [me, see “*Letter,*” p. 4.] To this end, in the time of King Edward the sixth, *forty-two articles* were agreed upon in the convocation of “Bishops, and other learned and good men,” in 1552. Queen Mary repealed these articles. But in the beginning of the reign of Queen Elizabeth, the Royal assent was given to the “thirty-nine articles,” as they are generally called, as “agreed upon by the Archbishops, and Bishops of both Provinces, and the whole Clergy in the Convocation, holden at London, in the year 1562, for avoiding diversities of opinion, and for the establishing of consent touching true

religion." In 1571 these articles underwent some revision, and they have thence continued to the present day "the criterion of the faith of the members of the Church of England."

Neither can there be the least doubt as to what the "definitions of the religious belief" of the Romish Church are! For by a Bull of Pope Paul the 3rd, in the year 1545, a Council was assembled at the City of Trent, for the purpose of agreeing to, and issuing what are commonly known as the Decrees and Canons of the Council of Trent. The object of this proceeding was authoritatively to determine what should, and what should not be held, and taught as true doctrine by the Church of Rome. Consequently, since that time Romish error can scarcely be so much said to have crept into the Romish Church, as to have been designedly incorporated with, and deliberately set up as part of the unchanging, unchangeable standard of Romish Faith. Thenceforth there can be no mistaking what the Romish Belief is. And what that is, I proceed to explain. I must however first observe by the way, that the consideration of the first two additions to the creed, opens out to us points requiring somewhat full and explicit reasoning and illustration, because they go to the very foundation of Mr. Anderdon's perversion; inasmuch as he says, [*"Letter,"* pages 4 and 5.] that it is through the "irresistible clearness and force" of the evidence adduced *by the FATHERS* that he has become reconciled to God, and of God's mercy, has, notwithstanding perverseness borne with by God, been led into His Church.

The first of these NOT *three centuries old* additions to the Nicene Creed, made by the infallible Church of Rome through Pope Pius, who promulgated *his* version of the NICENE Creed, A.D. 1564, is a belief in

I. APOSTOLICAL and ECCLESIASTICAL TRADITIONS, and ALL OTHER *Constitutions and observances of the same Church.*" The Council of Trent says concerning *Traditions*, "that the truth and discipline of the Catholic Church are comprehended *both in the sacred books, and in the traditions*, which have been received from the mouth of Jesus Christ himself, or of his apostles, and which have been preserved and transmitted to us by an *uninterrupted chain and succession.*" I need not stop to argue, first, how the Bible, the written word of God, has superseded the *lex non scripta*; nor secondly, how doubtful must the character of that tradition be, which has been preserved only by common repute, for *eighteen hundred years*; nor that whereas the Bible is a word of authority, ordering things

to be done effectually ; that it is, as God's word, infallible ; tradition, like the popular adage of a tale that is told, "loses nothing by the telling," but—truth, and our ability to rely upon its accuracy. The Saviour, as we know, often declared against the Traditions of the Pharisees, in language which applied to the Jewish Church and Rulers might be adopted towards the Romish, "Ye make the word of God of none effect through your tradition," Mark vii. 13. It may not be without its use, therefore, to point out to our "late Vicar," and to all other the students of patristic learning, that the testimony of the fathers—apart from their extravagancies—of which more anon, is opposed to, rather than in support of, TRADITION ; as for instance, Irenæus, "The Scriptures are indeed *perfect*, inasmuch as they are dictated by the word of God and his spirit." Tertullian—"Let him [Hermogenes] *fear the curse denounced against those who ADD TO, or DIMINISH from the WRITTEN word of God.*" St. Cyprian—"whence is that tradition? Is it derived from the authority of our Lord, and the Gospels, or does it come from the commands of the Apostles and the Epistles? For God himself witnesses that these things are to be done *which are WRITTEN.*" St. Chrysostom, "He who does not make use of the Holy Scriptures, but goes aside into another road, *leaving the common way*, is a thief." And St. Basil, "Every thing which is done or said, *ought to be confirmed by the testimony of Holy Scripture.*" Upon this same subject (of Tradition) Bishop Mant says, "These differences must have a powerful effect upon all controverted questions, unless there be an *universal harmony* between *Scripture* and *Tradition*, between the *Canonical books* and *Tradition*, and between the *original Scriptures* and the *Latin version*. Such harmony, however, *does not exist* ; and it is notorious that in many of the matters which are controverted between the two Churches, the *peculiar doctrines of the Romish Church* are based upon the *foundation of tradition*, or of *some Apocryphal Book*, or of the Vulgate translation, while the Church of England takes her stand upon the *true sense* of the *Canonical Books* of Holy Scripture ; thus disproving, in every case, her agreement in doctrine with the Church of Rome : " and thus shewing, moreover, the reason of the distinction which our Church makes between the Canonical and the Apocryphal Books ; and why the Romish Church receives as Canonical those books which are plainly Apocryphal, and accepts both as of equal scriptural value. The reason of the thing, too, is opposed to tradition being received as of autho-

rity, because both under the old testament dispensation, and under the new, it was evidently God's design "that the revelations made by him should be committed to writing, and that they should thus be correctly transmitted onwards. Moses and the prophets were inspired; and God himself wrote that law by which men were to be guided previously to the light of the Gospel, on tables of stone; and the same design was continued under the New Dispensation, by the ministration of the Evangelists and Apostles."—[*Thompson's Pop. Lec. I.*] So also our Lord both exhorted his disciples to "Search the Scriptures;" and in the temptation in the wilderness, appealed to the written word himself: thereby proving that we are to abide by the *written* law, and not to depend upon *vague* and *shifting tradition*, which *as evidence is of no weight*, and in *teaching is of no authority*. Furthermore, the New Testament is silent as to the necessity of Tradition, and St. John tells us the recorded word is sufficient for salvation. What need have we of tradition, then, except for priestly purpose, if so be it could be done, to dilute Scripture, to nullify its promises, or to weaken its denunciations? To all, therefore, to whom our "late Vicar" has issued his semi-authoritative mandate to follow after him to Rome (and I am told, though I scarcely know how to believe it, that many waverers have been resolved, upon the reading of that "letter," that it is right to do so—to them, as to all) I would say with the great apostle of the Gentiles, "Be not deceived: evil communications corrupt good manners," 1 Cor. xv. 3. And again, "Be not deceived: God is not mocked; for whatsoever a man soweth, that shall he also reap," Gal. vi. 7. As then, Scripture contains no injunction to obey tradition, and as our common sense is opposed to it, let us be well pleased to hold fast the "form of sound words" which the Bible authentically and fully reveals to us: and leave *tradition*, as only an aid to the Romish "treasury of lies."

II. *That the Scriptures are to be admitted only according to the sense in which HOLY MOTHER CHURCH! holds them; it belonging to her to judge and interpret them; and that they are only to be taken and interpreted according to the UNANIMOUS CONSENT OF THE FATHERS.*

Here we are brought at once to THE RULE OF FAITH of the ROMISH CHURCH. The Romanist undertakes to believe just what the Church and the Fathers teach him, and nothing else *major* or *minor*. And as we have already seen how "HOLY MOTHER CHURCH" can mis-translate the Bible to suit her own convenience, so shall we find that she *can*, as indeed, to

be consistent, she *must*, include among her Canonical books those which are of doubtful character, in order to help her out of her idolatrous and superstitious difficulties. Consequently, the Romish Church not only receives and reverences the Old Testament Scripture and the New, in the same manner as the English Church does, but with the variations of translation already observed upon; and not only relies as well upon traditions on which it is impossible to place dependence, and which, if so moved, popes could as *easily* alter as they can profess to *amend God's Word, erase commandments imprinted by the finger of God*, or change them at pleasure, *add to Creeds*, and make Decrees—in Council—*affirming men's inventions for God's designs, and their own lies—not Gospel—but Romish Church-truths*; but she depends, likewise, upon the books of the Apocrypha, as to which she declares “all and every part of them as entitled to be received with equal piety and veneration;” and directs that he who will not so receive them “*Let him be accursed.*” For this, however, I can find no precept, because in the words of a clear and scriptural thinker on the subject, [Thompson's Pop. Lec. I.] I “cannot find any authority for their admission. They cannot bear the test of inspiration—they do not predict events; in fact, they were written when the spirit of prophecy had ceased: they were not in the Jewish canon, nor were they sanctioned by our blessed Lord. He continually quoted the Old Testament; but he never made reference to the *Apocrypha*, from which fact, we may conclude that he did not desire it to be received with the like veneration as the Old Testament. Nevertheless, in some of the books, there are many encouraging precepts, and enlivening sentiments, but in other parts, there are things contrary to authentic Scripture; hence, our Church applies not the *Apocrypha* to establish any doctrine.” And, adds the same writer, as if still more to prove the *non-necessity* of admitting the *Apocrypha* among our canonical, and doctrine-confirming books, “I will defy the most bigoted man, however ruled by his prejudices, whatever be his need, candidly and honestly to affirm, after he has received the Divine aid, that *there is an insufficiency in Scripture, which causes him to fail in obtaining eternal life*; and that *such insufficiency is supplied and compensated by oral tradition, or by the written documents of uninspired men.*”

The Romanist, nevertheless, confesses by the creed of Pope Pius IV. that he does admit and believe the Holy Scripture, according to that *sense* which his *Holy Mother*, the Church, has held and does hold, upon the *unanimous* [!] consent of the *Fathers*.

This admission, then, leads to two enquiries. *First*, what is the interpretation that "HOLY MOTHER CHURCH" puts upon HOLY SCRIPTURE, bearing in mind the perversion of meaning which, as I have demonstrated, she has given to it in her translation? and, *secondly*, Where are we to find such *unanimous consent of the fathers*, as may guide the traveller, when in search of spiritual truth, and assure him that he rightly understands the Bible, as to which he is to be *accursed* if he only *possesses*, not to say *studies* it, and the contents of which he is only to glean in "shreds and patches," by the aid of priestly eyes, and the help of—oftentimes most grossly ignorant—priestly understanding.

And, *First*, as to the interpretation of the Word of God by "HOLY MOTHER CHURCH."

The Council of Trent says, "Inasmuch as it is manifest from experience, that, if the *Holy Bible*, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more *evil* than good to arise from it; it is on this point referred to the judgment of the *Bishops* or *Inquisitors*, who may, by the advice of the *Priest* or the *Confessor*, permit the reading of the Bible, translated into the vulgar tongue by Catholic authors, to those whose *faith* and *piety* they apprehend will be augmented, and not *injured* by it." As if God would inspire HOLY MEN to write a RULE OF FAITH for the guidance and salvation of his "Lost ones," which was to be concealed from them because it was injurious to their spiritual health to let them drink deeply, at will, from "the fountain of living water!"

But what further interpretation of God's Word does "*Holy Mother Church*" vouchsafe to her children?—that Word which in the accents of invitation and tender mercy, bids the wanderer turn and find rest to his soul, for "Why will ye die, oh house of Israel?" Ezek. xxxiii. 11; and which encourages him to do so by reminding him that the Bereans were "MORE NOBLE than those in Thessalonica, in that they received the word with all readiness of mind, and SEARCHED THE SCRIPTURES DAILY, whether those things were so," Acts xvii. 2;—that Word, too, which declares of itself through the "sweet singer of Israel," that it "giveth light and *understanding* to the SIMPLE," Ps. cxix. 130. Why, in further illustration of the interpretation put upon Scripture by the Church of Rome, I find by the Enclynical letter of the Pope, under date, May 3, 1824, a most atrocious calumny cast upon all those Christian men who, devout in service and anxious in desire to fulfil Scripture as far as in them lies, strive to impart God's Word to all

God's creatures "of every name and every tongue;" and by whose exertions I learn [*The singular introduction of the English Bible, and its consequences*] that there has been spent on our vernacular Bible alone considerably more than £4,000,000 sterling since the commencement of the present century: that there must be in existence probably more than two copies of it for every soul in Great Britain: and that the entire dispersion of Bibles and Testaments in English, at home and abroad, during the last fifty years, has been about 27,000,000. The calumny cast by the pope upon God's Word and its dispensers is—"It is no secret to you, Venerable Brethren, that a certain society, vulgarly called the *Bible Society*, is *audaciously* spreading itself throughout the world. After despising the traditions of the Holy Fathers, and *in opposition to the well-known decree of the Council of Trent*, this Society has collected all its forces, and directs every means to one object; to the translation, or rather to the *perversion* of the Bible into the vernacular languages of all nations. From this fact, there is strong ground of fear, lest, as in some instances already known, so likewise in the rest, through a perverse interpretation there be framed out of the gospel of Christ a gospel of man, or, what is worse, a *gospel of the Devil*."

As we read such unmitigated blasphemy, is it possible to help saying with fervour, "from blindness of heart, from pride, vain glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness; Good Lord, deliver us." How like, yet how unlike! How like the "Gospel of the Devil" must be that which such a Church teaches; and how unlike the Church which we boast of belonging to, preaching as she does, the Gospel of Peace on Earth; good-will to man; the Gospel of Jesus, must be that which fears the light of Gospel truth being spread over the earth, because of her own iniquity, thereby proved. And what says our own pure Protestant Church, whose teachings Mr. Anderdon with all other Romanist perverts assails with the stale jest that she is untrue; and whose doctrines they denounce as damnable? *The humble man*, (says the Homily on reading the Scriptures, part 2) *may search any truth boldly in the Scripture, without any danger of error*. And if he be *ignorant*, he ought the more to read and to search Holy Scripture, *to bring him out of his ignorance*. . . . Surely none be enemies to the reading of God's word, but such as either be so ignorant, that they know not how wholesome a thing it is; or else be so sick, that they hate the medicine that should heal them; or so ungodly, that

they would *wish* the *people* still to *continue* in *blindness* and *ignorance* of *God*." "Let *every man, woman, and child*, with all their heart, thirst and desire *God's Holy Scriptures*, love them, embrace them, having their delight and pleasure in *learning and reading them*, so as at length we may be transformed and changed into them. For the *Holy Scriptures* are *God's treasure house*, wherein are found all things needful for us to see, to hear, to learn, and to believe, necessary for the attaining of eternal life. [*Homily on certain places of Scripture.*]

Secondly, as to the UNANIMOUS CONSENT OF THE FATHERS.

Now, notwithstanding what I have said of patristic testimony in a former page, he would be an exceedingly clever man who could find this wonderfully "*unanimous consent*." I may cite for instance, to shew the "*unanimous*" Fatherly disagreement, that clause in the Apostles' creed, (omitted in the Nicene) of the descent into Hell. This creed, I need hardly say, was in the first instance, traditional, and therefore variable in its phraseology, though for my argument, I need not suppose it to have been diverse in doctrine; and in the writings of the Fathers [Ignatius, Irenæus, Tertullian, Origen, Cyprian, and others,] so different from the positiveness of Scripture, this diversity is very apparent. How much more so would it have been if our Belief had been left merely traditional to the present hour! None of those writings, singularly enough, contains the clause, "he descended into Hell." Yet it might very well have happened; because the *authentic* Fathers, if I may use such a seemingly anomalous expression, flourished during the first five centuries, and it was at the beginning of the fifth century that this clause was adopted. Upon this point, I may parenthetically observe that the Descent into Hell was first imported into the public Confession of Faith, about 400 years after Christ, when we find it in that of the Church of Aquileia, where it was first put as *descending into the lower parts*, (*see Pearson's and Stackhouse's expositions of the creed.*) It was soon afterwards received into the Roman and Oriental Creeds, when it was made *descended into hell*. It was not until the time of Irenæus that this creed had a written form, when it was thus set out, (*lib. 1, cap. 2.*) "The Church, though it be dispersed over the whole world, received from the Apostles and their disciples the belief of one God, the Father Almighty, maker of heaven and earth, the sea, and all things in them: and in one Christ Jesus, the Son of God, who was incarnate for our salvation: and in the Holy Ghost; who preached by the Prophets, the

dispensations of God, and the advent, and nativity of a virgin, and passion, and resurrection from the dead, and bodily ascension of the flesh of his beloved Son, Christ Jesus our Lord, into heaven, to recapitulate all things, and raise the flesh of all mankind : that, according to the will of the Invisible Father, every knee should bow, of things in heaven, and things in the earth, and things under the earth, to Jesus Christ, our Lord, and God, and Saviour, and King ; and that every tongue should confess to him ; and that he may exercise just judgment upon all, and send spiritual wickedness, and the transgressing and apostate angels, with all ungodly, unrighteous, lawless, and blaspheming men, into everlasting fire, but grant life to all righteous and holy men, that keep his commandments, and persevere in his love, some from the beginning, others after repentance, on whom he confers immortality, and invests them with eternal glory." Not a word is there here about the "descent into hell," or the "communion of saints," an equally disputable point. This, as we shall see, having been generally received by the early Christians as their confession of faith, surely it must somewhat militate against the ostentatious claim of the Romish Church to the infallibility of her interpretation of Scripture, and unchangeableness of Doctrine, that she has since added, be it remembered, not upon the Word of God, but the dictum of Pope Pius IV. in the middle of the SIXTEENTH century, NOT THREE HUNDRED YEARS AGO, twelve new articles to the Nicene creed : notwithstanding that Clemens Romanus (*Epist. ad Fratrem apud Ruffinum*) testifies that the Apostles by just consent composed the creed which the Church of the Faithful now holds to ; that St. Austin says of it, (*De Temp. Let.* 115,) that it is "the illumination of the soul of the perfect believer, by which the bond of infidelity is dissolved, the gate of life opened, and the glory of our Christian profession shown ; little in words indeed, but great in mysteries ; for whatever is prefigured in the patriarchs, declared in the Scriptures or foretold in the prophets concerning the everlasting Trinity, and the mystery of our Saviour's incarnation, death, and crucifixion, is all contained in it ;" and notwithstanding that, Tertullian (*Adver. Prax. c. 2.*) calls it "a rule of faith, which descended to us from the beginning of the Gospel, before any heretic did arise." How, then, in adding to the creed, or to the tenets it contains, the Church of Rome, which professes so inveterate a hatred to heresy, excuses herself from the charge of being heretical to the early and scriptural faith of the Christian

veneration of relics, and prayers for the dead; not one of which has its foundation other than in "the stinking puddles of men's traditions, devised by men's imagination." Is this doubted? By the Creed of Pius the IV., every Romanist says in so many words, "I acknowledge the Holy Catholic and Apostolic *Roman* Church, the *mother* and *mistress* of all churches. . . . I do at this present freely profess and sincerely hold this true Catholic faith, *without which no one can be saved*; and I promise most constantly to retain and confess the same entire and inviolate, with God's assistance, to the end of my life." Whereas, I read in the second Epistle to the Thessalonians, the second chapter, and third verse, this description of one who is styled the "man of sin;" and "the son of perdition;" that he "opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, shewing himself that he is God." What, I ask, is this but the very daguerrotype of him who professes to be the supreme and infallible head of the supreme and infallible Church—of Rome? How, then, can there be *salvation only* in presumption and corruption? I read, moreover, in the eleventh chapter of Romans, and at the twenty-second verse, "Behold therefore the goodness and severity of God: on them which fell, severity; but towards thee [the Gentiles] goodness, if thou continue in his goodness: *otherwise thou also shalt be cut off.*" From this I contend, coupled with the likeness which the Church of Rome bears to those other Churches upon whom "severity fell," that God's favor has been withdrawn from the Church of Rome, as well as from that of Corinth and others; and that, consequently, the Romish Church *cannot be* the true Church, therefore she is *not* the "MOTHER AND MISTRESS OF CHURCHES;" nor can the Romish faith be the "*true faith*:" because, in fact, as the Homily for Whitsunday, part two, says, "If ye will compare this [description of the Church] with the Church of Rome, not as it was in the beginning, but as it is presently, and hath been for the space of nine hundred years and odd; you shall well perceive the state thereof to be so far *wide from* the nature of *the true Church* that *nothing can be more.*"

But not to rest my case upon mere allegation: I proceed to investigate the proofs against the Romish Church, as shewing that she is not the "true Church;" and as to the Romish faith, demonstrating that it is not the "true faith."

First, then, as it has been somewhat pithily said of the Church of Rome, she has lengthened the Creed, and shortened

the commandments ; and has wrested Scripture to her own purposes, in order to bear her out in maintaining the corruptions she has cherished. That she believes in, and teaches some of the Anglican doctrines I am willing to admit : but the objection to her lies in this, that she has fallen away from the faith "once delivered to the saints," in part ; and in part has superadded human teaching to the Divine ; that inasmuch as she gives to tradition undue effect, she asserts (contrary to the 6th. article of the Anglican Church, as I have before said,) that "*the Scriptures are not sufficient for a rule of faith* ; whilst at the same time, as a sanction for her idolatry, she dares to tamper with the Word of God, and to alter some, and excise other of the commandments.

That I may not be accused, in these respects, of asserting that which I cannot substantiate, I remark that a comparison of the Rhemish, and of the authorised versions of the Bible, proves, that to suit Romanist Doctrine in various cases, the word "*repentance*" has been translated "*penance*:" and for the same reason, although not always, "*mystery*" has been translated "*sacrament*." thus Eph. i. 9. The Rhemish version gives it, "that he might make known unto us the '*sacrament*' of his will," instead of, as the authorised version has it, "the '*mystery*' of his will." So Eph. v. 32. "this [*marriage*] is a great '*sacrament*' instead of 'great mystery.'" So 2 Cor. i. 21. "He which stablisheth us," as the authorised version has it, is rendered, "He that *confirmeth* us." So Heb. vi. 6. the Rhemish version is "and are fallen, to be renewed again to *penance*," instead of "if they shall fall away, to renew them again unto *repentance*," as in the authorized version. So 2 Pet. iii. 9. "that all return to *penance*," instead of, "that all should come to *repentance*." So Mark i. 4. "preaching the baptism of *penance*," in place of "and preach the baptism of *repentance*." Likewise Luke xv. 7. "joy in heaven upon one sinner that doth *penance*, THEN upon ninety nine just, that need not *penance*," instead of "over one sinner that *repenteth*, MORE THAN over ninety and nine just persons, which need no *repentance*." And so of many other passages which might be similarly contrasted.

Again, the following prayer is so unmistakeable a paraphrase or perversion of the Lord's prayer, that the tongue may well be excused for faltering in the recitation of it. It is a copy of a card sold by the Booksellers in Brussels, and illuminated in various colors. I remember it to have been read a few years since, at a meeting of the Ashby Protestant Tract So-

ciety in this Town. I now extract it from Dr. Cumming's Lectures for the Times. (Lec. II.)

"To Mary."—"Our Mother, who art in heaven : hallowed be thy name. Let *thy* love come to all our hearts : let *thy* will be done on earth as in Heaven. Give us this day grace and mercy : give us the pardon of our sins, as we hope from thine unbounded goodness. Let us not sink under temptation, but deliver us from evil. Amen."

The following, taken from "*The Psalter of the blessed Bonaventure*," will easily be recognised as palpable and gross, shall I not say blasphemous perversion of Scripture ? "Come unto *Mary*, all ye that labor and are heavy laden, and *she* will give you rest." "The heavens declare the glory of *the Virgin*, and the firmament sheweth forth *her handy work*." "Oh come let us sing unto *our Lady*, let us heartily rejoice in the Virgin that brings us salvation ; let us come before her presence with singing, let us praise her together ; *come let us adore, and FALL DOWN BEFORE HER*." "The Lord said unto *Mary*, stand thou at my right hand, until I have made *thine* enemies *thy* footstool." Yet these perversions are printed in the Romish Psalter, and solemnly recited in the Romish Church, in what she calls the *Worship of God* !

It is further worthy of remark, that St. Bonaventure, whom the Church of Rome has canonized for his holiness, and whom she prays to and through, because, as she teaches, of his saintly office in heaven, (and all this her votaries are bound to swear their belief to) has in his Psalter "*expunged from every Psalm the name "LORD GOD" and substituted for it the name of "MARY," or "VIRGIN MARY," or "LADY!"*" yet THIS is the Church that claims to be Mother of all Christian Churches !

The Romish Church, I know, teaches after her own fashion the doctrine of the Holy Trinity ; but virtually she adds to the tri-une Jehovahate (as we have just seen in part, and shall see more fully hereafter) the Virgin Mary, and all the Saints ; and for which there is no warrant in Scripture, but the very reverse ; for "Let no man beguile you of your reward in a voluntary humility, and *worshipping of angels*," says St. Paul to the Corinthians. And again, "Then said Jesus unto him, Get thee hence, Satan ; for it is *written*, Thou shalt *worship the Lord thy God, and him only shalt thou serve*," is what I read in St. Matthew's gospel, at the fourth chapter and tenth verse.

I acknowledge that the Church of Rome teaches that "the Word" or "Son of God," was made man, that he was cru-

cified, dead, and buried, rose again from the dead, and ascended into heaven. But to the faith of the Christian, in the efficient sacrifice on the cross, she adds something more,—faith in miracles, relics, masses, the wood of the cross, pictures, images, and other human and inhuman means whereby we are to “make our calling and election sure;” and teaches other unscriptural tenets which are eternally dangerous to the soul, rather than effectual to save it.

Whilst I admit that the Romish Church receives the Apostles’ Creed, and subscribes to the Nicene, she also adds twelve additional articles to the latter, for which there is no sanction in Holy Writ. And these I propose next to consider as embodying the principal errors of Popery against which it is our duty as it is our privilege to protest.

But primarily for the more clear understanding of my argument, that there is great superiority *in all respects* in the Anglican Church over the Roman—the direct converse of our “late Vicar’s proposition; it may not be unbecoming in me to remark in the outset of my enquiry into the fictions surreptitiously imported into the Romish Creed, or standard of Belief, that the Protestant Faith was by the Church of England, fixed, as I have (although necessarily in a somewhat cursory manner,) proved it to be upon the immutable principles, and record of Scripture: and further that the Articles of the Anglican faith were definitively put forth with a view to “*rooting out the discords of opinion, and establishing the agreement of true religion,*” so that if we study these articles aright, and note how they are based upon that word of Truth, which “cannot lie,” we can be in no manner of doubt whatever, (and how Mr. Anderdon could have been so *at any time* had he been honest in his subscription to these articles, I am at a loss to conjecture!) as to what are the Doctrines of the Church of England; or what were the definitions of religious belief, under which his [my] ministry was committed to *him* [me, see “*Letter,*” p. 4.] To this end, in the time of King Edward the sixth, *forty-two articles* were agreed upon in the convocation of “Bishops, and other learned and good men,” in 1552. Queen Mary repealed these articles. But in the beginning of the reign of Queen Elizabeth, the Royal assent was given to the “thirty-nine articles,” as they are generally called, as “agreed upon by the Archbishops, and Bishops of both Provinces, and the whole Clergy in the Convocation, holden at London, in the year 1562, for avoiding diversities of opinion, and for the establishing of consent touching true

why "it is admitted, moreover, by *Roman Catholic divines*, that *SOME OF THE FATHERS HAVE ERRED*, that *not a few of them have broached HERESIES*, and that they must be read in the LIGHT OF 'THE CHURCH,' *in order to their being read safely*;" and why it is not to be contended, in the words of the same eloquent preacher, "that the gifted divines of the present age are the true fathers of the Christian Church; and that Augustine, and Jerome, and Chrysostom, were in comparison but the beardless boys of the Christian Dispensation." [*Ibid.*]

But here, as elsewhere, and indeed throughout, our spiritual adviser in Romanism is becomingly obscure; as if overcome by the excess of his modesty, or as if disdaining to convince us by his arguments, he the rather Roman-like, would seek to convince us by his ipse dixit; so soon, and so easily, does the natural temper disclose itself—of the haughty priest, yet the sycophant Jesuit; of the creeping, cringing, crawling, humble Uriah Heap, and the self-satisfied and complacent Mr. Pecksniff. The disappointment may be tantalizing, but we can endeavour to survive it, even though we are only left to guess at the causes of the perversion. It would certainly have been the more intelligible, and assuredly none the less honest in our "late Vicar," to have informed us which of the Fathers it was, who gave him an insight into the greater beauty and scripturalness of the more elongated creed, than of the Apostles, or the Bible's; who taught him that there was unity, infallibility, and supremacy, in the Romish Church; induced him to fall in love with ascetic celibacy, which it is a purgatory before death to be compelled to conform to; and convinced him of the efficacy of the invocation of the saints, and "the adorable sacrifice of the mass for the living and the dead;" the latter being only founded upon the weak and indefinite assertion in one of the books of the Apocrypha, (upon Romanist rendering,) that it is "a holy and wholesome thought to pray for the dead." Of the persuasive force of the writings of St. Justin the Martyr, or of St. Augustine; of the merits of St. Cyprian, and of the heterodoxy of Origen, who because of his dissent from the doctrine of eternal damnation has been displaced from the Calendar, and who, says an eminent critic, (*Ed. Rev. vol. 24.*) "in return for his anxiety to rescue the human race from hell, has been sent thither himself by more than one Catholic theologian"—upon these our "late Vicar" is rigidly silent, actually freezing in his reserve. Neither does he deign to tell us whether it was the homilies of St. Chrysostom in which there are some exquisite gems of Christianity, and some admirable specimens of true Romanism,

as for instance when he says, that "the angels are" so well acquainted with the efficacy of the mass, that they are in expectation till it begins; *judging it the most favorable opportunity to obtain favors for us of Almighty God*;" or whether it was the orthodoxy of St. Augustine, or the orations of St. Gregory that determined him. He should have nevertheless reflected, when he was depatching his embryo Bull from the expectant Flaminian Gate, that it might have been not only theologically, but critically useful to us to have known by what process he had become so enamoured of, as to risk his soul upon the] pabula of those Fathers of whom it has been said, that "this indeed, has always been a characteristic of their writing,—an ambidextrous facility, a sort of Swiss versatility of fighting equally well upon both sides of the question; the same authors, the same passages, having been quoted with equal confidence by Arians and Athanasians, Jesuits and Jansenists, Transubstantiators and Typifiers," [*Ed. Rev. vol 24.*] So also would it have been interesting in a psychological point of view, (seeing that the fathers with much unction fall foul of one another; that they are not very indulgent in exposing the mote in their brother's eyes, though unaware, perhaps, of the sunbeam in their own; neither are very sparing in their censures, nor very tolerant in their charity) to have let us know which of the fathers went farthest in convincing him that the Romish Church was holier, purer, more evangelical—but no, the word evangelical must be an abhorrence to every pious pervert, as of course the doctrine of the Evangelist himself must be—more simple, more apostolic, more godly, more Christian, than the Anglican. How much more edifying, too, than our present suspicions would it have been, to have been certain whether Mr. Anderdon was moved to conviction by the teachings of the Fathers taken as a whole, truth and errors included; or by some individual tenet, or some personal application; whether he was charmed most by the holy fervour of Ignatius, who gloried in his martyrdom on this wise, "I thank thee O Lord, that thou hast vouchsafed to honor me with a perfect love towards thee; and hast made me to be put in iron bonds with thy Apostle Paul,"—"nor shall anything move me, whether visible or invisible, that I may attain unto Jesus Christ;" or by the vague expression of St. Chrysostom, "I speak of that prayer which is offered up with earnestness, with a sorrowing soul, and an *enthusiastic spirit*; for that is the prayer which ascends to heaven." How much more satisfactory, also, would it have been had we been informed of the exact effect upon our "late Vicar's" mind,

of the panegyric of St. Gregory upon the decease of St. Basil, "what joy is there now in our public meetings? what pleasure in our feasts, our assemblies in our churches?" as though with Basil, hope, truth, and religion, had descended into the grave; of that epistle of St. Ignatius, wherein he says, "Whoever belongs to God and Jesus Christ, is with the Bishop, and they who repent and *return to the unity of the church*, shall be God's, that they may live according to Jesus Christ; of the influence of St. Jerome, who writes, "Nor let any man *think that Christ hath one Church of Rome, and another in the rest of the world;*" that "*Bishops should know themselves to be Priests, and not Lords:*" or of the Father-like contradiction, (and the Fathers loved to be contradictory to themselves sometimes,) when this ghostly councillor placed before the intending pervert's eyes the following full-blown flower of rhetoric, "*The very safety of the Church dependeth on the dignity of the High Priest; to whom unless men grant an exceeding and eminent power*, there will grow in churches even as many schisms as there are persons which have authority. Neither does Mr. Anderdon tell us whether it was by St. Ambrose he was beguiled when that ancient father wrote, "All (apostles, prophets, and evangelists) met in the Bishop, for that he was the *Chief Priest*; that is, THE PRINCE OF THE PRIESTS, and *both prophet and evangelist*; to supply all the offices of the Church for the ministry of the faithful;" or when a little inflated, the "Father" thus apostrophized, "There is nothing in this world to be found *more excellent than the priest, nothing more sublime than the bishops;*" or whether he was tempted by "the belief of an intercourse of angels with women, founded upon a false version of a text in Genesis—and of an abundant progeny of demons in consequence, which is one of those monstrous notions of St. Justin, and other fathers, which show how little they had purged off the grossness of heathen mythology, and in how many respects their Heaven was but Olympus with another name," (*Ed. Rev. vol. 24.*) Neither do we know whether he, or any other of our apostate ministers, were captivated by the imagination of St. Justin "which led him to patronize the souls of Socrates and other pagans, in consideration of those glimmerings of the Divine Logos which his fancy discovered through the dark night of Heathenism," or was tickled by "the profane frivolity of Tertullian, in making God himself prescribe the length and measure of women's veils, in a special revelation to some ecstatic spinster: and the moral indignation with which Clemens Alexandrinus inveighs against white bread, periwigs,

colored stuffs, and lapdogs;" (*Ibid.*) or whether he was caught by the reflection "that there is scarcely one of these fantastic opinions of the fathers that may not be traced among the fables of the antient Persians and Arabians:" the voluptuous Jerusalem of St. Justin and Irenæus being to be found in those glorious gardens of Iram, which were afterwards converted into the Paradise of the Faithful, by Mahomet; and their enamoured 'Sons of God,' and to be paralleled in the Angels of Harut and Marut of Eastern story, [The notes on the Bahar-Danush-Mariti, give the story differently,] who bewildered by the influence of wine and beauty, forfeited their high celestial rank, and were degraded into teachers of magic upon earth." [*Ibid.*]

As, however, our "late Vicar" has not condescended to enlighten our minds upon any of these points, but has rested satisfied with saying that he went to the Fathers of the Church, whose writings if he had critically examined, and patiently analysed them, would have convinced him that the Fathers themselves could neither boast of unanimity amongst each other, nor of agreement with themselves; and that Roman corruptions were not godly and spiritual observances, and that Romish doctrine was the reverse of truth, religion, and virtue; we must even suppose that he has greedily swallowed, or conveniently overlooked the fallacies of the Fathers, entrapped of a willing mind by their "grain of sense," in the same way as he must be supposed to have done the heresy and perfidy to human souls, and insult to human sense, of Romanism; and jumped to an entire reception of the whole "mass" of Romish rottenness, in mistake of it for Christian piety and Apostolic precept.

Although I need not go so far as to say with the Critic just quoted, that the Holy Fathers are not only "chargeable with the impostures of their own times; but the sanction they gave to this petty diabolism (the Doctrine of Demons) has made them responsible for whole centuries of juggling;" that "whoever is anxious to contemplate a picture of human folly and human knavery, at the same time ludicrous and melancholy, may find it in the history of the exploits of Demons, from the days of the Fathers down to modern times; from about the date of that theatrical little devil of Tertullian, (so triumphantly referred to by Jeremy Collier,) who claimed a right to take possession of a woman in a Theatre, 'because he there found her on his own ground,' to the gallant demons commemorated by Bodin, [*De la Demonomanie des Sorciers*] and Remigius [*Demonolatreia*, lib. 1, cap. 6,] and such

tragical farces as the possession of the nuns of Loudun;" or that "the same features of craft and dupery are discoverable through the whole from the beginning to end; and when we have read of that miraculous person, Gregory Thaumaturgus, writing a familiar epistle to Satan, and then turn to the story of the young nun, in Bodin, in whose box was found a love letter 'a son cher dæmon,' we need not ask more perfect specimens of the two wretched extremes of imposture and credulity than these two very different letter writers afford;" (*Ibid.*)—without, I say, going the lengths in denunciation of the reviewer, it cannot be denied that much which was once received as sound doctrine is now quite repudiated, nor that whilst there is much in the writings of the Fathers that may be regarded as standard truth, there is much that is puerile, not to say ridiculous in them, and petty conceits, not to say pagan blemishes, which detract greatly from their value; and which led Bishop Latimer to say, "These Doctors have handled many points of our faith very godly: and we may have a great stay in them, in many things; we might not well lack them: but yet I would not have men to be sworn to them, [as our "late Vicar," says he, is,] *and so addict as to take hand over head whatsoever they say*: it were a great inconvenience so to do:" and Archbishop Usher after him, "We may not forget the lesson which our great Master hath taught us, 'Call no man your father upon earth; for one is your father which is in heaven; *him*, therefore, *alone* do we acknowledge to be the *Father* of our *faith*—no other father do we know, upon whose bare credit we may ground our consciences in things to be believed:" thus, even notwithstanding much that is good in the patristic writings, bearing out, in part, the language of the Critic I have just quoted at such length, (certainly inclined to be severe) when he says, many are "the errors of these primitive Doctors of the Church—their Christian heathenism, and heathen Christianity, which led them to look for the Trinity among those shadowy forms that peopled the twilight groves of the academy, and to array the meek self-humbling Christian in the proud and iron armour of the portico—their bigoted rejection of the most obvious truths in natural science—the bewildering vibration of their moral doctrines, never resting between the extremes of laxity and rigour, their credulity and inconsistencies." Ought not all this to make us then, anything but anxious to be led by the light of the fallible understanding of the Fathers, in all cases accepting, as the Church of Rome decrees, their sure word of God: to sub-

cribe to the articles, or to relish the doctrines of a Church which "pins her faith to their sleeve," reads only by their spectacles, rejects what they could not comprehend, and admits as the standard of eternal truth what they are pleased in their learned ignorance to dictate—a Church which anathematizes and excommunicates as heretical, a Jewell, and a Hooker, a Barrow and a Taylor, a Beveridge, and a Venn, a Doddridge, and a Robinson, in a few pages of whose writings are to be found "more rational piety, and more true eloquence than in all the Fathers of the Church together." "Search the Scriptures" was not an injunction laid only upon the priests. And when holy men of God wrote as they were moved by inspiration—by the spirit of God—it was not that the precious seed might be withheld from the fertile soil of the human mind, be weakened by the dilutions of traditions, doubtfully discovered through the eyes of fathers or confessors, or be perverted by priest, cardinal, or bishop, to suit an ecclesiastical polity, rather than disseminated in its freeness and entirety, in order to save the human soul from the worse than second death which original sin had entailed upon it. No! The Bible is the Protestant standard, and under its broad banner will we, as Protestants, fight manfully to the end.

But, let us hear further still, what the Romish Bishops decree, and then seeing what the good Protestant bishop bids us do, let us judge ourselves whether we should be in haste to follow Mr. Anderdon on the road to Rome, instead of abiding by the Church of our fathers, and the Protestant faith. By a Bull of Clement VIII., in 1595, it was expressly recited that "it is a very dangerous thing to permit the Bible in the vulgar tongue (though of a Catholic translation) promiscuously to be had." And that, therefore, "*whosoever shall read or keep such Bibles without such license, cannot receive absolution of his sins till such time as he hath delivered up the same to his ordinary. And if any bookseller shall sell or lend them to any not having such license, he shall not only forfeit the said book but incur such further penalties, as the Bishop shall impose.*" Nor any religious men or women have or read these Bibles without license from their superiors." How different is this from the invitation which the gospel of Christ holds out, "Let him that is athirst, come: and *whosoever will* let him take of the water of life freely," Rev. xxii. 17. So the excellent and pious Bishop Miles Coverdale says, with an affection which springs from love to human souls, "Go to, now, most dear Reader, and sit thee down at the Lord's feet, and read his

word; as Moses teacheth the Jews, take them into thine heart, and let thy talking and communication be of them when thou sittest in thine house, or goest by the way, when thou liest down, and when thou risest up; and above all things, fashion thy life and conversation according to the doctrine of the Holy Ghost therein, that thou mayest be partaker of the good promises of God in the Bible, and be happy of his blessing in Christ; in whom, if thou put thy trust, and be an unfeigned reader of his word with thine heart, thou shalt find sweetness therein, and spy wondrous things, to thine understanding, to the avoiding all seditious sects, to the abhorring thine own sinful life, and to the establishing of thy godly conversation." And this the primitive Christians fully felt, for they had the "greatest esteem for the sacred Scriptures, and read them constantly that they might be able to instruct their children and servants in the ways of life, and in the knowledge and fear of God, leaving them this as the *best inheritance*," [Life of Bp. Wilson, by the Rev. Hugh Stowell.] For as Bishop Stillingfleet nervously says, "what is there which doth more highly concern men to know, than God himself? or what more glorious and excellent object could be discovered than himself to the world? There is nothing certainly which should more commend the Scriptures to us, than that thereby we may grow more acquainted with God; that we may know more of his nature, and all of his perfections, and many of his actings in the world." "If therefore, acquaintance with the nature, perfections, and designs of so excellent a being as God is, be a thing desirable to human nature, we have the greatest cause to admire the excellency, and to adore the fulness of the Scriptures, which gives us so large, rational, and complete account of the being and attributes of God."

As this is one of the main, most monstrous, and most dangerous of the dogmata of the Romish Church, namely, that the word of God should be withheld from the people; and that when accorded, it should be only upon the interpretation of "Holy Church" and the "Fathers;" and as to this, amongst the rest, Mr. Anderdon and his co-converts unhesitatingly assent; and as to this he and they have flown for refuge from doubt and distraction, because it "became impossible for them to teach in a system which seemed *not only doubtful, but untrue*"—that system prescribing, nevertheless, that the word of God shall be taught to, and read by, every son and daughter of the church, I have been induced to deal with it more at large than otherwise I might have done; but not, I trust, more so than

the extreme importance of the point in dispute demanded. The remainder of the papal impositions upon the Creed, I can advert to only very shortly.

The third addition to the Nicene Creed is, "*that there are truly and properly seven sacraments of the new law instituted by Christ Jesus, our Lord, and for the salvation of mankind: though all are not necessary to every one, viz. Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order and Matrimony.*" The Anglican Church teaches that there are only two sacraments, namely Baptism, and the Supper of our Lord, which only are those that are ordained in Scripture. Of the other five, our 25th Article says, they "are not to be counted for sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles; partly are states of life allowed in the Scriptures; but yet have not like nature of sacraments with Baptism and the Lord's supper; for that they have not any visible sign or ceremony ordained of God." To these other five sacraments, I must therefore, now direct attention, as briefly as I can.

To every sacrament, as it has been well said, there must be "an outward and visible sign, accompanied with the conditional promise of inward and spiritual grace; in addition to which, ere we can assent to its sacramental force, it must have been instituted by Christ himself, 'given unto us, ordained by Christ himself,' as our Catechism expresses it." (*Thomp. Pop. Lec. III.*) And to this definition, the Church of Rome in her Tridentine Catechism, assents. By this, then, we may fairly test the five sacraments in question. That this is so with Baptism and the Lord's Supper, there can be no denial. How is it with the other five?

First, *Confirmation* is not a sacrament. Why? It is merely "a religious ordinance." It was not instituted by our Lord as a sacrament, because it is merely "a ratification of the engagements contracted in Baptism." But, in order to make a sacrament of it, the Church of Rome destroys the simplicity of the rite, and does use "an outward and visible sign,"—a manipulation beyond the laying on of hands. Instead of making it a catechetical exercise, and a renewal of the "solemn promise and vow" that was made at Baptism by the Godfather and Godmother, and a ratification and confirming of the same in the catechumen's own person, and which our Church makes a necessary prelude to the partaking of the Lord's supper, the Romish Church uses oil mixed with balm as "the outward and visible sign;" she adopts a form of words

for the occasion, such as "I confirm thee with the oil of salvation;" and makes belief that grace is imparted; which is a mere supposition—in fact, a simple delusion practised by Rome on herself and her votaries. There is, however, no such injunction in Scripture, and therefore, there is no authority for the practice persisted in; consequently, confirmation does not, and cannot partake of the character of a sacrament. And even tradition, the last refuge for Roman lies, fails to enforce any sacramental virtue or ordinance in it.

Secondly, as to *Penance*, we have already seen how the Romanists translate the word *repentance* into *penance*, in the same way as they convert *mystery* into *sacrament*. The Council of Trent has also ordained *this* to be a sacrament. But, for that there is no scriptural authority: and the effect of it is highly dangerous; as in connection with the doctrine of good works, it induces a belief in the efficacy of man's own ability to atone for sin. This, like every other false doctrine and imposture of the Romish Church, has been a subject of the greatest abuse. *Dr. Gregory* in his "Church History" informs us that sometimes the monks undertook, for pay, "to suffer vicariously the necessary scourgings or other involuntary pains of penitents;" which at once does away with the notion of any sacramental virtue in penance.

Thirdly, as to *Orders*. The Council of Trent has sanctioned seven degrees, namely, bishop, priest, deacon, acolyth, reader, exorcist, and door-keeper. These orders are subdivided into major and minor, or sacred and secular: the three former being of the major, the latter of the minor. The former are sworn to celibacy, the latter may marry. The priests are above the people; they cannot be tried by the Judges of the Law; and are distinguished by various insignia. Though the Council of Trent declares this to be a sacramental ordinance, I can find in the Council of God no direction for its being so regarded. Nor do I read in any Ecclesiastical writer, for the first ten centuries, any mention of its being looked upon as such. That the ordination of the priesthood was a solemn act, there can be no question, and as such our Church regards it; but there is nowhere any sanction for its being considered as a Sacrament.

Fourthly, *Matrimony* was instituted by God in Paradise, not as a sacrament, but as a state of being good for man, and for civil society. If it were a sacrament, then would the Romish Church condemn herself; for, by forbidding the Clergy to marry, she prevents them from partaking of sacramental

grace therein. Here, then, is a manifest contradiction of words and things ; of professions and practices. Besides which, how can Matrimony be *a sacrament of the New Law, instituted by Christ*, when it was originated by God in the state of man's innocency, because it was not good for him to be alone ?

Fifthly, *Extreme Unction* in like manner, is nothing more than a priestly invention, and has as little pretence as any other, to be regarded as a Sacrament. It is the anointing of persons *in articulo mortis*, in the eyes, the ears, the nostrils, the mouth, the hands, the feet, the veins : by which as Cobbin says, [*Book of Popery*] indecency is added to superstition. "The oil with which the sick person is anointed, represents, it is said, the grace of God which is poured down into the soul, and the prayer used at the time of anointing expresses the remission of sins, thereby granted to the sick person. The Catholics ground this practice on James iv. 14. 15., but the anointing there recommended, was not for the dying, but for a means of recovery, and the extraordinary gifts of those who administered it have now ceased." The Council of Trent, [*Douay Catechism*] says, that the object of it is "to comfort the soul in her last agony against despair ; *it remits sin, and restores health, IF IT BE EXPEDIENT.*" So does the pharmaceutical recipe "if God will." But that is no proof that administering physic, is administering a "Sacrament." Here the Holy Oil is made to usurp the work of Christ. Yet the Romish Church dares to say, and *every pervert is forced to believe* that Extreme Unction is truly and properly, a Sacrament instituted by our Lord Christ : and that he who denies it to be so, is to be, as usual, *accursed* ; and so also to be accursed if he deny that this act of the priest *does not remit sin*. "Observe," says a writer on this subject [*Thompson Pop. Lec. III.*] "by the very operation of Extreme Unction the spiritual remedy which Christ has provided, is thrown out of sight ; nay He himself is banished. In the Church of Rome the priest makes himself a God, and his oil a Divine, influence. With it he anoints the body, and would have the dying believe that the oil passes through the flesh and blood, bone and sinews, to the very soul." So says another. [*The Protestant, quoted by Thompson*] "And Christ is not thought of at all. The priest and the oil are the Saviour in which the dying man confides. He ventures his Eternity upon a deception ; goes down to the grave with a lie in his right hand, and while he perishes, the guilt of his murder lies at the door of

the Church that deceived and ruined him." Yet to this, amongst the other "damnable doctrines," and "heresies" of popery, have Mr. Anderdon and his 90 brother clerical perverts given in their adhesion, because he and they found in the Church of England, so he says, *untruth in religious belief*; [Letter, page 4.] and then he pharisaically adds thanks to God for "His mercy, who has notwithstanding my perverseness, borne with me, and led me into His Church," (p. 4.) "the Church of THE MOST HIGH." (p. 10.)

But unfortunately our late Vicar's favorite "fathers" will not help him here. His readiness to lean upon their staff, and its inadequacy to sustain his weight, therefore prove his staff to be, at best, but a broken reed. First, I have to observe upon this, that until the twelfth century I find neither in this *infallible Church*, nor in the *unanimous Fathers*—this Church which professes to be *semper eadem* (always the same) and these Fathers whose consistency is a thing to swear by—any mention made any where of these additional five sacraments. They were *not considered or thought of as Sacraments at all until the twelfth century*; and it was not until the sixteenth century that the Council of Trent declared them to be such. Consequently, neither Christ, His Apostles, nor the Fathers, bear out the Pope Pius's monstrous assumption—supreme and infallible as he is—that these supplementary sacraments, *qua sacraments*, are to be so venerated and treated. Furthermore, the recognitions which were written at the end of the second century, allow of only two sacraments; and Justin Martyr, Tertullian, Cyril of Jerusalem, Augustine, and Chrysostom, all mention *only two sacraments*, namely, BAPTISM, and the LORD'S SUPPER. Peter Lombard, in the twelfth century, was the first who reckoned the sacraments as seven; Pope Eugenius afterwards pronounced the five additional rites as sacraments; and, since the Council of Trent have decreed them so, as such they have been received in the Romish Church.

The fourth surreptitious addition to the Nicene Creed is, "*I receive and embrace all and every one of the things which have been defined and declared in the Holy Council of Trent concerning original sin and justification.*"

It is no slight part of the Romish Creed, that we are to be *justified by works*; thus misreading the passage, "work out your own salvation with fear and trembling;" which does not mean that we can by any work of our own appease the divine wrath, or satisfy the divine justice. God only of his grace can give us the desire or the power to repent. We are taught

that we are to pray for pardon and repentance for sin. The dispensation of the law which we have violated, is past. We are now under a dispensation of free and sovereign mercy ; for if God, out of Christ, were just to mark, and severe to punish our offences, none could escape condemnation. There is not one who has not been born in sin, and who has not violated the law. All have gone astray, and it is "God that justifieth," Rom. viii. 33. Thus the Apostle tells us that it is by grace we are saved, "not of works, lest any man should boast." "But now in Christ Jesus ye who were sometimes far off, are made nigh by the blood of Christ." Eph. ii. 8, 9, 13. "To know how to obtain our justification," says Archbishop Cranmer, [Annotations on the King's Book] "it is expedient to consider first, how naughty and sinful we are all that be of Adam's kindred ; and contrarywise, what mercifulness there is in God, which, to all patient and penitent sinners, pardoneth all their offences for Christ's sake. Of these two things, no man is lightly ignorant, that ever both heard of the fall of Adam, which was to the infection of all his posterity, and again of the inexplicable mercy of our Heavenly Father, which sent his only Son, to suffer his most grievous passion for us, and shed his most precious blood, the price of our redemption."

On this subject the Church of Rome impiously pours out the following curses. "If any one shall say that men *are justified, either by the imputation of Christ's righteousness alone*, or only by the remission of sins, to the exclusion of *grace and charity*, which are poured into their hearts by the Holy Spirit, and which are *inherent* in them ; or that the grace by which we are justified is the favor of God alone ; let him be accursed. [Council of Trent, Session 6, Of Justification, Canon 11.] "If any one else shall say that justification is nothing else than trust in the Divine mercy forgiving our sins for the sake of Christ, or that it is faith alone by which we are justified, let him be accursed." [Canon 12.] "If any one shall say that the *righteousness* received is not *preserved*, and even *increased* before God by *good works*, but that the *works themselves* are only the fruits and signs of the justification that has been obtained, and not the *cause* of its *increase* ; let him be accursed." [Canon 24.] "If any one shall say that the *good works* of a man that is justified are so far the gifts of God, that they are not also the *good merits* of the *justified person himself* ; or that the person justified does not *truly deserve*, by the good works which are performed by him through the grace of God and the merit of Christ, an *increase*

of grace, eternal life, and the consequences of eternal life (provided he die in a state of grace) and an *increase of glory*: let him be accursed." [Canon 32.] In opposition to this, Scripture saith, "I will go in the strength of the Lord God: I will make mention of *thy righteousness* even of *thine only*." [Ps. lxxi. 16.] "How much more shall the *blood of Christ*, who through the eternal Spirit offered himself without spot to God, *purge your conscience* from dead works to *serve the living God*?" [Heb. ix. 14.] "After that the kindness and love of God our Saviour, toward man appeared, not by works of righteousness which we have done, but according to his *mercy* he saved us, by the washing of regeneration, and *renewing* of the *Holy Ghost*; which he shed on us abundantly through *Jesus Christ* our Saviour; that being *justified* by his *grace*, we should be made heirs according to the hope of eternal life." [Tit. iii. 4.]

Upon the strength and warrant of Scripture, therefore, it is, that our various homilies are founded, which teach us that—"No man doth good works, to receive grace by his good works; but because he hath *first* received *grace*, therefore, *consequently*, be doth good works. . . . To fast with this persuasion of mind, that *our fasting and our good works* can make us perfect and just men, and finally bring us to heaven, this is a devilish persuasion."—*Homily on Fasting, Part 1*. So, also, the Homily on Salvation, Parts 1 and 3: the Homily on the misery of man, Part 2, and the Homily for Whit-Sunday, Part 1, which especially set forth that—"THE HOLY GHOST IS THE ONLY WORKER OF OUR SANCTIFICATION, and maketh us new men in Christ Jesus." Yet from this pure Scriptural Doctrine, Mr. Anderdon would have us secede to take up with papal impiety and cursing, when, as it has been well said, [Thomp. Pop. Lec. 2,] "We mistake very much if by the use of the outward rites, such as *Penance, Extreme Unction, The invoked intercession of Saints, Masses for the Dead, The scheme of Purgatory*, and the assumed power of relieving the departed from it, and the like, she [the Romish Church] does not render nugatory her doctrine of human merit." So contradictory are the practice and the profession of the "*Holy Mother Church*."

The fifth article superadded to the Nicene Creed, is—"I profess, likewise, that in the mass is offered to God a true, proper, and propitiatory sacrifice for the dead;" and that in the EUCHARIST "*there is truly, really, and substantially the*

body and blood, together with the soul and divinity of our Lord Jesus Christ." There are two points here deserving of especial attention—the one, the mass for the living and the dead, including the doctrine of Purgatory: the other, the Eucharist.

As to the first of these, the practice dates from about A. D. 590, and was founded by St. Augustine, by whom poor sinners are taught that "they may afford the most powerful relief to their suffering relatives and friends in purgatory, by having masses said for their souls." Purgatory itself was supposed to be the purification of departed souls by means of a certain kind of fire—originally a pagan belief. It was first adopted in the fifth century, and made rapid progress in the tenth. [Cobbin.] The Romanist purgatory is placed at a sort of midway between heaven and hell. *Bellarmino* thus describes it, "A certain place in which, as in prison, after this life, those souls are purged who in this life were not fully cleansed"—did not have extreme unction amongst the rest—"that so being at length purified, they may be able to enter into heaven into which no unclean thing can come." According to Pius IV., it is "a middle state of souls who have departed this life in a state of grace, yet not without some stains of guilt, which retard them from entering heaven." Another proof, this, of the unanimous want of unanimity in Romish bishops, priests, and teachers, upon the doctrines of their own Church, in the unanimity of which, if we believe not, we are all to be "*accursed.*" As far as I can gather it, the general opinion appears to be that in respect of *mortal* sins it is of no use to pray for the dead: but that it is useful in regard to *venial* offences. Yet I cannot understand why a mass for the soul of the dead sinner, however heinous his offence, should fail of virtue in redemption, if, *not the grace of God*, but *money* and merits are to be the media of pardon—money which may buy masses, which may pay for murder, incest, and adultery; and make sure of extreme unction, and every other cunning device by which Romish priestcraft fills its coffers, and deludes its victims, even to the buying of the merits of individuals, of whom God himself hath declared, "there is none that doeth good, no not one." And like all that is unscriptural in Romanism, the thing is incomprehensible. Why only venial sins (as if sin was not sin, but was something else according to the amount of guilt) can obtain pardon through prayers, and mitigation of purgatorial flame, I cannot perceive. Can deception be more complete, or cunning more excellently contrived than that which on *July the first*, in the enlightened era of the year of grace *one thousand*

eight hundred and thirteen caused a *purgatorial society* to be established in Ireland to assist poor souls out of the middle hell? To oppose one authority to another: whilst Mr. Anderdon who, when to Protestantism "but two months dead! nay, not so much, not two:" speaks with a fervour almost fanatical of the "ADORABLE SACRIFICE of the mass for the living and the DEAD," Mr. Hobart Seymour, quite as good an authority—after alluding to the fears of the dying conscience-stricken sinner, who depending upon indulgencies, confession, and priestly absolution, has used no effort to make his "calling and election sure," and before whose imagination there rises the vision of purgatorial burnings, boiling oil, and molten lead, wherein, according to Romish horror working, the said sinner is to roll and languish till *physical* suffering after *material* death, has cleansed the *spiritual* and *immortal* part of being from corruption, vice, and crime; and the consequent concession of money to the priest to mumble masses for the "*repose of his soul*," which means dulling the fires of hell, and drawing the tooth from the ever-gnawing worm,—says, "It is trafficking in the weakness and credulity of sinners. In the emphatic language of Scripture it is 'through wantonness making merchandize of men's souls.' It is a system of raising money under the false pretence of relieving or releasing the soul from punishment." I can understand the poor, ignorant, miserably suffering, dying wretch, without hope or consolation, clinging to such a creed: but for a man pretending to have a mind capable of studying the Scriptures, and of reasoning and reflecting, and who at his ordination swore, "the Lord being his helper," "with all faithful diligence to banish and drive away all erroneous and strange doctrine, contrary to God's word," and deliberately expressed his persuasion and determination, "by God's grace," that "the Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ," and "out of the said Scriptures to instruct the people committed to his charge;" and to teach nothing as required of necessity to eternal salvation but that which he shall be persuaded may be concluded and proved by Scripture—for such an one to forget all past learnings and promises, and so to stultify his own intellect, as to believe in such immaculate absurdity and blasphemy, directly perverting Scripture, and to dare to trifle with the moral government of God—to assume to stand, frail, fallible, mortal, between the Judge and the offender—is not only astounding, but utterly unappreciable. It can be equally only by the mental blindness of the Hebrew

Idolaters who worshipped the golden calf, or the Sandwich-Island savage, whose instincts teach him that there must be a God, and who, therefore, rather than be without a god, will worship a deity of his own constructing, and which he can crumple with his own hands.

As to the *Eucharist*: those who according to this Creed are partakers of "the Holy Supper" are made to eat their Lord and their God, in body, soul, and spirit, although we are positively taught in Scripture that "God is a Spirit, and they who worship him must worship him in Spirit and in truth;" and, eating him, as in the Eucharist—eat him in like manner. Here, as everywhere, the Church of Rome, indulges in her assumed prerogative of cursing, as thus:—"If any one shall say . . . that in the consecrated hosts or particles, which are reserved or remain after communion, there does not remain *the true body of the Lord*; let him be accursed." [4th Canon, 13th Session, Trent.] According, therefore, to the foregoing doctrine, not "wicked" men only, but even mice and other animals may be "partakers of Christ;" for, by the act of consecration, the bread becomes immediately *the body of Christ*, and so continues whilst any consecrated particle of it remains, by whomsoever or whatsoever it be at last devoured. [Mant's Churches of Rome and England compared.] How different is this to the humble and believing prayer of our own Church, "Grant that we, receiving these thy creatures of bread and wine, according to thy Son, our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood." [Prayer in Communion Service.]

The next superadded and unscriptural article is—"I confess, that under either kind alone, Christ is received whole and entire, and a true sacrament, (Creed of Pius IV.) Upon which HOLY MOTHER CHURCH says "If any one shall say, that the holy Catholic Church has not been induced by just causes and reasons to communicate to the *Laitie*, and even to the Clergy who do not officiate, *only* the kind of Bread; or that she has erred in so doing; let him," of course, "be ACCURSED." [2nd Canon, 21st Session, Trent.] Whereupon our Protestant Church declareth "They have robbed the *lay* people of the cup, saying that for them one kind is sufficient," [Homily for Whit Sunday, Part 2.]

Upon the subject of the Adoration of the Eucharist, the worship of the wafer, instead of the God whose dying love it commemorates, this "HOLY" and anathematizing "MOTHER"

curses after the following order :—"If any person shall say that, in the holy sacrament of the Eucharist, Christ, the only begotten Son of God, is not to be adored even with the external worship of latria,* which is due to the true God, and that therefore that it is not to be venerated with peculiar festive celebration ; nor to be solemnly carried about in procession, according to the laudable and universal rite and custom of holy Church ; or not to be publicly presented to the people to be adored by them ; and that its adorers are idolaters ; let him be accursed." [6th Canon, 13th Session, Trent.]

On the contrary our own Church saith "No adoration is intended, or ought to be done, either unto the sacramental bread or wine there bodily received, or unto any corporeal presence of Christ's natural flesh and blood. For the sacramental bread and wine remain still in their *very natural* substances, and therefore may not be adored, (for that were *idolatry to be abhorred* of all faithful Christians ;) and the natural body and blood of our Saviour Christ are in heaven, and not here ; it being against the truth of Christ's natural body to be at one time in more places than one." [*Protest at the end of Communion Service.*] Which, is the rather commended by Christian sentiment, it were an insult to sense to argue.

The next added article especially introduces the *unscriptural doctrine* of PURGATORY, and that the souls detained therein are helped by the suffrages of the faithful," which, as we have already seen, is utterly opposed to reason and to truth. Upon this invention I find the following note, (in a tabulated "Comparison, or the Church of Rome tested by Scripture, and contrasted with the Church of England,") The Romish Church teaches that every man is liable to temporal and eternal punishment for his sins ; that God, on account of the death and intercession of Christ, pardons sin as to its eternal punishment, but that the sinner, even with his mortal sins all pardoned, is still liable to temporal punishment, which he must endure by acts of penance and sorrow in this life ; and that if he does not expiate every offence in this life, there is a purgatory where he is to make satisfaction, and to endure punishment for his unexpiated venial sins. How

* "The distinctions drawn by the Church of Rome, are these :—they say, that the supreme worship that is to be given to God, is *λατρεία* [*latria*,] a Greek word signifying *worship* ; that the worship which is to be given to the Virgin Mary, is *ὑπερδουλεία* [*hyper-doulia*] a very lofty form of worship, but not so high as that given to God ; and that the worship to be given to the saints in general, is *δουλεία* [*doulia*,] an inferior kind of worship." [Dr. Cumming's *Lec. for the Times*, *Lec. XI.*]

opposite is this to the consoling and comforting assurance we derive from the Apocalypse, "And I heard a voice from heaven, saying unto me, Write, *Blessed* are the *dead* which die in the Lord from henceforth : Yea, saith the Spirit, that they rest from their labours, and their works do follow them."

The next unauthorized addition to the Creed, is the INVOCATION OF SAINTS, upon which the Romish Church compels this unscriptural admission,—“I confess to Almighty God, to blessed Mary ever Virgin, to blessed *Michael the Archangel*, to blessed John Baptist, to the holy Apostles Peter and Paul, to *all the saints*, and to you Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed *Michael the Archangel*, blessed John Baptist, the holy apostles Peter and Paul, and *all the saints*, and you Father, to pray to our Lord God for me.” [*Ordinary of the Mass, Roman Missal.*] “We also invoked the assistance of Mary the Virgin, Mother of God, and of *those saints who illustrated England by their virtues*, that they would vouchsafe to support us by their patronage with God to the happy accomplishment of this affair.” [*Papal Letter, Sept. 1850.*]

How Mr. Anderdon or his ninety clerical co-perverts, with all the Fathers at their back, will reconcile this doctrine with the following express Scriptural precepts, I am at a loss to conjecture. “My soul wait thou *only* upon God; for my expectation is from him.” Ps. lxii. 5. “*Whom have I in heaven but thee?* and there is *none upon earth* that I desire *beside thee.*” Ps. lxxiii. 25. “Thou, even thou *only*, knowest the hearts of all the children of men.” 1 Kings viii. 39. “*Jesus* saith unto him, I am the *way*, the truth, and the life: no man cometh unto the Father but *by me.*” John xiv. 6. “And I John saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, *See thou do it not*; for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the sayings of this book: *worship God.*” Rev. xxii. 8, 9.

The next idolatrous accession to the Creed is,—“I most firmly assert that the *Images of Christ*, and of the *Mother of God*, ever virgin, and also of the other saints are to be had and retained; and *that due honor and veneration are to be given them* ;” that is, that they are to be served with that worship which is due to God only. The Church of

Rome sets up the Virgin Queen of Heaven, as the object of supreme adoration, in the following terms:—" *Queen of heaven and earth! Mother of God!* my sovereign mistress! I present myself before you as a poor mendicant before a mighty queen. From the height of your *throne*, deign to cast your eyes on a miserable sinner, and lose not sight of him, till by your prayers, you render him truly holy. O *illustrious Virgin!* you are *Queen of the Universe*, and consequently mine: I desire, then, to consecrate myself more particularly to your service. Dispose of me according to your good pleasure; direct me; I abandon myself wholly to your guidance; never more let me be guided by myself; chastise me if I disobey you; your correction will be sweet and agreeable. I am then, no longer mine, I am yours: save me O *powerful Queen*, save me by your intercession with your Son." [*From The Glories of Mary* which is replete with mariolatry, by *Alphonsus Liguori*, who was canonized in 1839 by *Pope Gregory XVI.*] "From our most tender years, we have held nothing more dear, nothing more precious, than to honor the blessed Virgin with a *particular piety, with a special veneration*. . . . You know perfectly, Venerable Brethren, that the *foundation of our confidence* is in the most Holy Virgin." [*Encyclical Letter of Pope Pius IX., Feb. 2, 1849.*]

The impiousness of this is so glaring that I know not how to be convinced that it is otherwise, nor how I am to decide to the contrary, unless our "late Vicar," and his partners in perversion, can prove (which they cannot) that this doctrine is to be preferred to that of the Protestant Church. That doctrine is "We beseech thee, O *Lord*, pour thy grace into our hearts; that, as we have known the incarnation of thy Son *Jesus Christ* by the message of an angel, so by His cross and passion we may be brought unto the glory of his resurrection; through the same *Jesus Christ our Lord*. Amen." [*Collect for the Annunciation of the Blessed Virgin Mary.*] "Almighty and everlasting *God*, we humbly beseech thy Majesty, that, as thy only-begotten *Son* was this day presented in the temple in substance of our flesh, so may we be presented unto thee with pure and clean hearts, by the same thy *Son Jesus Christ our Lord*. Amen." [*Collect for the Presentation of Christ in the Temple, commonly called The Purification of Saint Mary the Virgin.*]

Now in these three last additions to the Creed, namely, Purgatory, the Worshipping of Images, and the Invocation of Saints, we not only have the full, unmitigated, and undoubted

idolatry of the Jewish and other antique nations worse than revived, and vindicated, but it is absolutely enforced by the Council of the Romish Church in opposition to the pure scriptural doctrine of the Anglican Church, which is that God only is to be revered. When, therefore, I write of Image Worship, Veneration of Relics, Belief in Miracles, and the Deification of a human being (the Virgin Mary)—that most impious doctrine that she who sang “My soul doth **MAGNIFY THE LORD**: and my *spirit* hath **REJOICED** in **GOD MY SAVIOUR**; for he hath regarded the *lowliness* of his **HAND-MAIDEN**,” is *immaculate*, the mother of **GOD** (not merely of **CHRIST** in his **HUMANITY**), and as such is to be adored and interceded with;—and the unimpaired doctrine of the propriety of the Invocation of Saints, all of whom are to be worshipped as—**Gods**,—when I write of all these, I say, as being plainly commanded to be observed *because necessary to salvation*, might it not be almost imagined that I was writing a treatise upon some old and exploded mythology, with its *Dii majores* and *minores*, rather than explaining a professedly Christian system of theology, and Christian faith? When penning such paganisms, which are called, not Christian graces, not even ceremonies useful for remembrance, or observances optional with the observers; but which are set down as sections of a creed, not to believe in which, is to be hurled to the bottomless pit, and consigned to everlasting perdition; and which creed, in **ALL** parts, is directed to be regarded almost in the light of divinely appointed sacraments; might it not be thought that I had been listlessly wandering among the groves of the Academe, and musing by the banks of the Tiber, or the Ilissus, and reciting the dreams of a distempered fancy conjured up by the dim remembrance of ancient heathenism, rather than stating the reasons urged (*sub rosa* and *par parenthesis*) by our “late Vicar,” why we should join so dangerous a Church and implicitly believe in so perilous and soul-sickening a scheme of deception, in so much savouring of a Heathen pantheism, rather than of a Christian Theocracy! But ah! no! the fiction is not half so fanciful. It is quite as unreal, but how much more gross. For the Romish Church indulges both in eulogies of the Virgin Mary, in intercessions through her, in adorations of pictures and images of her, in dedications of altars and offerings of oblations to her, and in festivals to her honor, and in her service: and ascribes to her miraculous and divine powers and agencies, and, consequently, worships her as God. Is this questioned? Let the following hymn, composed by Pero Lopez de Ayala, prove it.

" Lady ! star of brightest ray,
Which this world of darkness guides,
Light *thy* pilgrim on his way,
For his soul in *thee* confides !

" Thou art like the fragrant bough
Of the beauteous cassia-tree ;
Like the orient myrrh art thou,
Whose sweet breath is worthy thee.
Lady, when the sufferer mourns,
"Tis to *thee* he bends his eye ;
"Tis to *thee* the sinner turns,
Virgin of the cloudless sky !

" *Thee* has wisdom's sons compared
To the towering Cedar trees ;
And *thy* CHURCH which *thou* dost guard,
To Mount Sion's cypresses.
Thou art like the palm-trees green,
Which the richest fruits have giv'n ;
Thou the olive—radiant Queen,
Blooming in the bower of heaven !

" Brightest planet of the sea,
Dazzling gate in heaven's abode,
Virgin in the agony,
Mother, daughter, spouse of God.
Though the curse that Eve had brought
O'er her children threatening stood,
All the evil that she wrought,
Lady ! *thou* hast turned to good."

The way in which Scripture has been perverted to do honor to the Virgin, and give her, in Romish eyes, the attributes of Deity, we have seen already. Hereafter we shall mark how the images of the Virgin are set up and bowed down before, even to this day in Romish Cathedrals, in direct contradiction of the second commandment ; also what indulgences are granted on her account, and the virtues that are ascribed to her miraculous effigies. That she is addressed as God, and not as woman, or saint, the Romish missals and manuals prove to repletion. As for example, in " The Litany of the Blessed Virgin," with respect to which Sixtus V., June 11, 1587, granted to all Christians an Indulgence of two hundred days each time they piously recited it ; and which Indulgence was confirmed by Benedict XIII., January 20, 1728. In the English Church we have but one Litany, and that a most beautiful and comprehensive one, so much so that Dr. Cumming, who is a Scotch Presbyterian, and not an English Episcopalian, says of our prayer book (Lectures for the Times, Lec. 8) only partially excepting the form of absolution, in the service for the visitation of the sick, that it is a "*magnificent compendium of pure devotion ;*"

but in the Romish Church, besides the Litany for the Virgin, there are several others: as "the Litany of our Lord Jesus," for each pious recitation of which, Sixtus V., confirmed by Benedict XIII., granted to all Christians an indulgence of 300 days; "the Litany of the Blessed Sacrament;" "the Litany of St. Joseph;" and "the Litany for a happy death," said to have been composed by a young lady who *at ten years of age was converted* to the Romish Faith, and *died at eighteen in the odour of sanctity*. Each of these is somewhat in the same form as our own Litany, and commences very much in a similar way; only that, (which is not the case with the others) the Litany of the blessed Virgin opens with the following anthem. "We fly to *your* PATRONAGE, O holy Mother of God, despise not our petitions in our necessities, but *deliver us from all dangers, O ever glorious and blessed Virgin*," which she is supposed to be able to do by her own intrinsic God-like power, not by intercession with Christ, as it is elsewhere pretended; but of her own free will, sovereign grace, compassion, and mercy. Really, these Romanists put one strangely in mind of the poor benighted Hindoos, who treat their Deities with so little respect that they alternately flatter them with presents, and threaten them with starvation, or a beating with a slipper. So the Papal religion makes its God apparently either a mere subordinate superstition, or, if it may be written without profanity, a superannuated simpleton, or else a veiled mystery like the prophet of Khorassan. The Virgin Mary is deified in like manner in all the text books of Romanism: as thus.—In the "*Sacred Heart*" it is made to appear that her power and beneficence over-ride the supreme benediction of the Holy Ghost. In the work called "*Salvation made easy to Sinners by devotion to the most sacred heart of Mary*," dated A. D. 1840, it is asserted, in opposition to God's own word, that He has "decreed in his infinite wisdom to grant us everything by MARY;" and that to Father, Son, and Holy Ghost, we are not more indebted, or more endeared, than to her; seeing that SHE "*loved us so far as to give her own dearest treasure, even to consent to the bloody immolation of Jesus*." Might it not also be fairly asked of me whether, in writing this, I am not reciting the witless effusions of a madhouse, rather than the deliberately published sentiments of those who call themselves the followers and servants of the Lord Jesus Christ, and the *only* successors of the Apostles? I need not, though I could, manifoldly, here reduplicate the blasphemy by further quotations from the favorite text books of popery.

In the same way the saints are appealed to. In one of the sacred books, the Trinity is made to be composed not of "Father, Son, and Spirit," but of "Jesus, Mary, and Joseph." In the "*Portrait of the admirable Joseph*," published in Dublin, A. D. 1838, there is this—"O Jesus, Mary, and Joseph, most blessed Trinity, bless me with the triple benediction of the most holy Lord." Again, "O most desirable Jesus, O most amiable Mary, O most dear Joseph, O HOLY TRINITY!" In the Romish prayer book, as we should call it, I find Prayers to Guardian Angels, and Prayers to Patron Saints; such as "O blessed Saint N., glorious citizen of Heaven," — "*obtain for me the entire remission of my sins.*" In like manner all the saints in the calendar, male and female, are asked to "pray for us;" not only St. Matthew, and St. Mark, and the other evangelists, but St. Silvester, St. Gregory, St. Martin, St. Agatha, St. Lucy, St. Catharine, St. Cecil, and a hundred others. From the "Collects and Hymns to Saints, 1520," I extract this impious invocation, "O William, thou good shepherd, father and patron of the Clergy, *cleanse us in our agony; grant us aid; remove the filthiness of our life, and grant the joys of a celestial crown:*" from which it will not be denied that the saints are deified, and gifted with the power of gods work, in God's stead. Again, "May the holy assembly of the angels, and the illustrious troop of the archangels *now blot out our sins,*" an operation that Scripture declares *ONLY the blood of Christ* can do, "by granting to us the *high glory of heaven*"—a power which He who made the heavens and the earth will not delegate TO ANY; for his express words are, "*I am the Lord: that is my name: and my glory will I NOT give to another, neither MY PRAISE TO GRAVEN IMAGES,*" Is. xlii. 8. And again, "FOR MINE OWN SAKE, even for *mine own sake*, will I *do it*; for how should my name be polluted? and *I will NOT give my glory unto another.*" Is. xlviii. 11. How completely does this annihilate the scheme of Image Worship and Saintly Intercession, and laugh to scorn the Romanist's, even "our late Vicar's" appeal to "*ye eleven thousand glorious maids, roses of martyrdom,*" "defend me in life by affording to me your assistance; and show yourselves to me in death, by bringing the last consolation." [*Collects and Hymns.*] Notwithstanding its impiousness, however, Image Worship is rife through all Catholic countries, and to such an extent is superstition excited and promoted *with an object and for a consideration*, that in Seville an image is worshipped under the

title of *the Virgin of Health* ; and in sickness, from a sheet of printed paper, delivered in imitation of the Sybeline leaves, the believers in this profanation cut off a line, and having curled it into a roll, swallow it in a glass of water. [*Cobbin.*] As it has been rightly remarked [Letter signed "A True Catholic," 25th April, 1851.] "It will not avail to say that no one is bound to pray to the saints, or ask their intercession and aid with Christ : because in his private prayers, the *Hail Mary* is invariably used by every Roman Catholic worshipper, which the *Christian Doctrine* describes as a 'most honorable salutation to the blessed Virgin Mary, and *prayer to her* ;' and in the mass, the priest and the people say the *Confiteor*, in which they 'confess to Mary, Michael the Archangel, John the Baptist, Peter and Paul, and all the saints,' and 'beseech' each and all of them to pray to God for them. When the priest comes up to the altar, with his head bowed down, he says, 'We pray thee, O Lord, through the *merits of thy saints*, whose—(he kisses the altar)—*relics are here*, and of all saints, that thou wouldst vouchsafe to forgive me all my sins.' Then, as he repeats the *Gloria in Excelsis*, '*he bows his head to the cross*' no less than six times ! In all these acts the people are sharers, so that no one can join in the mass without being guilty of confessing and praying to saints, and bowing to the cross, which are distinctly held to be violations of the first and second commandments, by those who form their opinions by the plain teaching of the Word of God." Can the farce of fanaticism further go ? Or can we fail to marvel that priests and people should leave the pure word of God, and simple hearted Protestant institutions to minister to such jugglery in a church admitting such practices, and boasting that she is *semper eadem*, INFALLIBLE and SUPREME.

Then as to Relics, Miracles, and the like, which come under the same head, how absurdly grotesque is the professed belief in their efficacy, as I shall hereafter have occasion to show. I may, however, as to these same relics and votive offerings for cures effected, quote the Rev. Hobart Seymour, who does not write in the 15th, 16th, or 17th centuries, but within *these last two or three years*. He says, "In the Cathedral at Milan, they shewed us several *phials full of the teeth, bits of skin, scraps of hair, pieces of the nails, &c., of the twelve apostles*, but THEY HAD NOT A SINGLE COPY OF THE SCRIPTURES." He also tells us how he saw the relic of Orlando's spear in the cathedral church of Pavia, and the bones of St. Augustine in a silk handkerchief in a chapel or shrine built

for the purpose. Cobbin says, that these relics are used as a kind of charm, or amulet, and as instruments of pretended miracles; they are venerated, kissed, and paraded in procession; and when the priest says mass in a place where such are deposited, he says, "We beseech thee, O Lord, by the merits of thy saints *whose relics are here*;" a very infatuation of insult, for which a minister of the King—(how much more so a minister of the King of kings)—would be whipped, if he dared to approach his earthly sovereign, and to ask the granting of the prayer of a petition, because of the merits of a Chatham, whose tongue he had under his left arm, or of a Pitt, a button of whose coat was hid in his right waistcoat pocket. It is worthy of notice here, that the heterodox Arian Church, to which the "Holy Mother" was so much opposed, likewise professed a belief in miracles, in so far following the orthodox and infallible Roman Church. This is proved by the fact that at one of the Councils of the Church, held at Saragossa, in Spain, in the year 592, the fathers of the council were in this difficulty—that when certain persons who had imbibed Arian notions were desirous of retracting them, and of being, like Mr. Anderdon, reconciled to the Romish Church, many relics had been preserved, in the Arian as well as in the Romish churches, and the difficulty was to settle which were genuine, and which were spurious, and, consequently, not deserving of veneration. It was determined, therefore, to try them by the fiery ordeal,—thus following in the wake of a Hindoo superstition—and those which stood the test were declared to be the remains of the saints. Popish relics, according to an Irish periodical, are more numerous than is generally supposed. Upon the high altar, in the church of Lateran, at Rome, the heads of the apostles St. Peter and St. Paul are placed. The Franciscans, in Bilboa, have also one of St. Paul's heads, and the Augustines, in the same city, have a large piece of St. Peter's skull. In Flanders, Spain, and France, there are eight arms of St. Matthew, and in other places three arms of St. Luke. Indeed, some of those saints have left behind them so many heads, arms, fingers, toes, and other precious parts, that the real number at present said to be in existence cannot be ascertained. At Bruges the Augustin friars have what they assert to be an article which belonged to the bedchamber of the Virgin Mary. In St. Peter's church, at Rome, they have the cross of the good thief, a little worm-eaten; Judas's lantern, a little scorched; the dice the soldiers played with when they cast lots for our Saviour's garment; the

tail of Balaam's ass ; St. Joseph's axe, saw, and hammer, and a few nails he had not driven ; St. Anthony's mill-stone, on which he sailed to Muscovy. All these articles were in St. Peter's church at least in 1753, and it is to be presumed still remain there. Other churches on the continent contain part of the wood of the real cross, a little decayed, and a nail of the same (of the true wood of the true cross there are said to be as many pieces in different parts of Europe, as would supply a whole town with fuel for a winter ;) part of the manna given in the wilderness, and some of the blossoms of Aaron's rod ; the arm of St. Simeon ; the picture of the blessed Virgin, drawn by St. Luke, the features all visible ; one of her combs, and twelve combs of the twelve apostles, all very little used ; some relics of Abraham, Isaac, and Jacob : the arm and some part of the body of Lazarus ; part of the body of St. Mark, and part of the gospel in his own hand writing, almost legible ; a finger and arm of St. Ann, the blessed Virgin's mother ; a piece of the Virgin's veil, as good as new ; the staff delivered by our Lord to St. Patrick, with which he drove all the venomous creatures out of Ireland ; some of St. Joseph's breath, which an angel enclosed in a phial as he was cleaving wood violently ; the head of St. Denis, which he carried two miles after it was cut off, under his arm, from Montmaitre to St. Denis ; two pieces of the rope with which Judas hanged himself ; large parcels of the blessed Virgin's hair ; great quantities of her milk—some butter and a small cheese made of it, which never decays ; some of the tears which Jesus wept over Lazarus, gathered up in a small phial, by an angel ; and a shoe of St. Joseph. Part of St. Peter's brains were at Geneva when Calvin lived there, but it was afterwards removed to Rome, because that heretic declared that it was only pumice-stone. A traveller on the continent visiting a celebrated cathedral, was shown by the sacristan, among other marvels, a dirty opaque phial. After eyeing it some time, the traveller said, " Do you call this a relic ? " " Sir," said the sacristan, indignantly, " it contains some of the darkness that was spread over the land of Egypt." The downright absurdity of any pretended virtue in the bones or other remains of the holy and departed dead, must be apparent to all not wilfully and perversely dead to reason and to truth. Yet to this Mr. Anderdon, and the body-perverse would *supremely* and *infallibly* bind us.

Of Charms, which are believed in, of base Runic rhymes chaunted, and of disgusting performances complied with to defeat the devil, to drive away heretics, to excuse from purga-

tory, to procure remission of sins, and to degrade religion, I shall here adduce only two instances : one which appeared in the Times of January, 1839, [quoted by *Cobbin*] a pretended revelation from Christ ; and another,—the FESTIVAL OF THE ASS, to show how far flagitiousness in ridicule can go, under a pretended belief in miraculous effects wrought through material agency, and in the name of the solemn worship of God ; and all this under the auspices of a church which boasts that she is inimical to change, that she is infallible, and can do no wrong, and that she has a rightful claim to be supreme over men's minds, consciences, and hearts—to reign in heaven and to supersede the Godhead upon earth.

“The Times” says “we present to our readers the following flagitious specimen of Popish Jugglery, which a Jesuit priest had confided to a married lady of our acquaintance, who having been insidiously ensnared into Romanism, has recently been rescued from it by a miracle :

HOLY CHARM

H

J  S

“This Revelation was made by the mouth of our Lord Jesus Christ, to those three Saints, namely, St. Elizabeth, St. Clare, and St. Bridget ; they being desirous of knowing something in particular of the blessed passion of our Lord and Saviour Jesus Christ.

“First. I received *thirty* cuffs, *forty* blows in the garden, seven falls on my way to Anna's house, *four hundred and forty-four* scourges upon the shoulders with whips, three hundred and thirty times my hair was torn, I had *thirty* blows on the teeth, I have breathed eight thousand eight hundred and eighty eight sighs, *thirty five* times I was dragged by the beard, and I received five mortal wounds on the cross.

“Secondly. All men or women that will say *seven paters, seven aves*, and a *creed*, *daily*, in honor of our Lord and Saviour Jesus Christ, for the space of *fifteen years*, they shall obtain *five* graces. 1. They shall *receive plenary indulgence and remission of their sins*. 2. They will *not suffer the pains of purgatory*. 3. If it happen that they *die before fifteen years* are ended, they shall obtain the same grace, as well as if they *suffer martyrdom*. 4. In point of death I will not come myself alone, to *receive his own soul*, but also his

parents, if they be in purgatory. 5. I will convert them into everlasting bliss.

“Thirdly. This revelation hath those virtues, that whosoever shall carry it about him, shall be *free from his enemies*, neither shall he *die of any sudden death*; and if there be *any woman with child*, that carry this revelation about with her, *she shall feel no pain in childbirth*,”—thus negating one portion of the curse pronounced for our first parent’s sin—“and in whatever part of the house this revelation shall lie, it shall not be infected with any contagious disease, or any other evil, and whosoever shall carry it about him, the GLORIOUS VIRGIN MARY shall show herself to him *forty days before his death*.”

THE FESTIVAL OF THE ASS was for some time celebrated in the Gallican Church at Beauvais, in Burgundy. Its intention was to commemorate the flight into Egypt. The manner of it was as follows. The Virgin Mary was represented by a young and handsome girl, richly attired. She was placed on an ass covered with a cloth of gold, and superbly caparisoned. A procession having been duly formed of clergy and laity, the girl was conducted with solemn—mockery—for what else can I call it? reminding us so awfully as it does of the Goddess of Reason set up by the French during the Revolution,—and placed near the Altar with the Gospels. High mass was performed, during which the Ass was taught to kneel, and hymns were sung in his praise. From Cobbin, [*Book of Popery*] I extract “four stanzas of the sacred ode, in the Miltonian style, though no version can equal the sublimity and sense of the inimitable original.”

“The Ass he came from Eastern climes;
Heigho-ho, my Assy!
He’s fair and fit for the pack at all times.
Sing Father Ass, and you shall get grass,
And straw and hay too in plenty.

“The Ass is slow and lazy too;
Heigh-ho my Assy!
But the whip and the spur will make him go.
Sing Father Ass, and you shall have grass,
And straw and hay too in plenty.

* * * *

“The Ass was born and bred with long ears,
Heigh-ho, my Assy!
And yet he the Lord of Asses appears.
Grin, Father Ass, and you shall have grass,
And straw and hay too in plenty.

“The Ass excels the hind at a leap ;
 Heigh-ho, my Assy !
 And faster than hound or hare can trot.
 Bray, Father Ass, and you shall have grass,
 And straw and hay too in plenty.”

“The worship concluded with a braying-match between the clergy and laity in honor of the Ass. The officiating priest turned to the people, and in a fine treble voice, and with great devotion brayed three times like an ass, whose fair representative he was ; while the people in imitating his example in thanking God, brayed three times in concert. Shades of Montanus, Southcott, and Swedenborg, hide your diminished heads ! Attempt not to vie with the extravagancy of Romanism. Your wildest ravings, your loudest nonsense, your most eccentric aberrations, have been outrivalled by an infallible Church !” As, in some respects, a parallel to the foregoing—a parallel in even more than its blasphemous imitation of the voluntary humility of the Saviour, whilst on earth, I may quote the following. Having gone the entire round of the Newspapers, provincial and metropolitan, without having been contradicted, its authenticity may be taken as unquestioned and unquestionable,—“On Palm Sunday, (13th April, 1851,) Dr. Hendren, the so-called Bishop of Clifton, rode round the aisles of his *soi disant* cathedral, mounted on a donkey, a wretched caricature of our blessed Lord’s entry into Jerusalem previous to his crucifixion.”—*Bristol Journal*. I know of nothing so like all this mummary, as that of the Abbot of Unreason, and the Lord of Misrule immortalized by Scott in his tale of the Abbot. Both are upon a par, and equally redound to the disgrace of that Romish Church, which, could she in any way claim her descent from the Holy Apostles, would have no little difficulty in convincing either St. Paul or St. Peter of the fact, by the present outrage committed upon the past simplicity and purity of “Church Service” doctrine, and belief.

The next invention superadded to the Creed, is, “that the power of INDULGENCES was left by Christ in the Church, and that the use of them is most wholesome to Christian people.” “An Indulgence,” says Dr. Wiseman, is “a remission by the Church, in virtue of the Keys, or the judicial authority committed to her, of a portion, or the entire, of the temporal punishment due to sin.” Dr. Wiseman adds:—“The infinite merits of Christ form the fund from whence this remission is derived ; but besides, the Church holds that, by the communion of saints, penitential works performed by the just,

beyond what their own sins might exact, are available to other members of Christ's body." And, therefore, it is to be presumed, it is, that the Cardinal has recently announced that "in order to encourage the faithful to partake of the benefits of this holy time, the Church liberally opens her precious treasures, and grants to all, a plenary indulgence in the form of a jubilee;" and exhorts his "beloved in Christ," to the duty of almsgiving, which though not prescribed "as a condition of granting the jubilee, is *among the surest means of obtaining the fulness of its benefits.*" Yet against this the word of Scripture,—the word of God—is, "There is not a just man upon earth, that doeth good, and sinneth not." Eccles. vii. 20. "None of them can by any means REDEEM his brother, nor give to God a ransom for him." Ps. xlix. 7. "Every man shall *bear his own burden.*" Gal. vi. 5.

Indulgences, so says Dr. Wiseman, were instituted in the very early ages of the Christian Church, and were originated by excommunicated persons resorting to martyrs in prison to intercede for them, that they might be re-admitted into the bosom of the Church: when, "at the request of the *Martyrs*, such persons were *indulged*; the period of their exclusion was shortened, and they were forthwith reinstated in the fellowship of the Church." Hence, as Mr. Young says, "it is not difficult to perceive that we have even here in embryo the principle of substitution, and of applying the *superfluous merits* of one man to compensate for the deficiencies of another." Penance, Mortifications, Dispensations, Indulgences, and money payments for sin, are all the fruitful children of this one error of supererogatory meritorious works, which are said to form a fund for forgiveness and salvation. Monstrous error! Incalculably mischievous deceit! The apostolic rule was, as St. Paul himself commends, to exclude offenders from religious fellowship. Out of this arose the popish doctrine of *penance* and *mortification*, in lieu of the Christian one of *repentance* and sorrow, and a determination, by God's blessing, to amend the life. In the course of time, substitutes came to be provided for offenders who were *paid* for their sufferings, and by which other backs received the flagellations, supposed to be due to the actual offender, who thereby was said—atrocious falsehood! to be cleansed from guilt. Then, by and bye, "penance was dispensed with, and a sum of money substituted in its room, until it came to this—that every sin instead of having a particular penance attached to it, had a particular price, by the payment of which, exemption from the penance was secured."

Of the value set upon sin by Romanism, the following scale of money compensations—some out of many—will afford sufficient evidence. It is taken from a pamphlet by Anthony Egane, a converted friar, and was published in 1673. Whether this scale has been altered I know not. But as the Romish Church professes herself unchanged and unchangeable, the principle, if not the exact price, is extant.

DISPENSATION OF VOWS.

	£.	s.	d.
If a man has taken a vow of chastity, <i>solemnly</i> , he may have a <i>dispensation</i> , if necessary, for not keeping his vows, <i>paying the prelate</i> ..	15	4	0
For prolonging the term of vows to go to the Holy Sepulchre, or to St. Peter's, at Rome, upon a lawful cause assigned ..	9	2	9
If the dispensation be <i>only for two years</i> ..	4	0	1

DISPENSATION OF OATH.

For the <i>breach of an OATH</i> , or CONTRACT, respecting civil employments, or concerns ..	7	2	3
For a <i>Bull</i> , containing both the inhibitory clauses, and <i>absolution from infamy</i> , in such cases ..	56	9	6
For the <i>breach of an oath</i> , that <i>cannot be kept</i> without INCURRING EVERLASTING DAMNATION..	6	2	0

DISPENSATION OF CRIMES.

For a <i>Marriage</i> , contracted on the <i>first degree of affinity</i> , and in <i>conscience</i> only, to be paid according to the <i>ability of the party</i> (not according to the enormity of the crime)	1000	2	6
For Simony, or for Fornication, of <i>Priests, Friars, and Nuns</i> , each ..	36	9	6
For <i>Incest</i> , in a Layman ..	4	6	0
For <i>Adultery</i> , in the same ..	4	0	0
For <i>Adultery</i> and <i>Incest</i> , together ..	6	2	0
For the ADULTERER and ADULTERESS, jointly ..	6	6	0
For Absolution <i>to keep a concubine at bed and board</i> , with a DISPENSATION TO HOLD A BENEFICE ..	4	5	0
For <i>Murder</i> committed by a Bishop, Abbot, Chief of an order, or Knight, each ..	50	12	6
For <i>Murder</i> by a Friar, or a Guardian of a Monastery ..	40	9	0
For the <i>Murder</i> of a BROTHER, FATHER, MOTHER, SISTER, or WIFE, each ..	4	1	8
For <i>Marrying another Wife AFTER Murdering</i> the former ..	8	2	9
For the <i>Murder</i> of a Priest by a Layman ..	6	2	6
For the <i>Murder</i> of a Layman by a Layman ..	3	2	4

Whether the value of crime had risen in the market, according to the principle of political economy, the increased demand for indulgences, enhancing their price, it is impossible to say : but certain it is that this is a much higher rate of charge for permission to sin than that which was published in the "*Taxa Camerae Apostolicæ*," a work severally printed at Paris, Cologne, Lyons, and Venice, in the years 1500, 1523, 1549, and 1534, and of which Jeremy Taylor says, that "it is a book in which a man may learn more wickedness than in all the summaries of vice published in the world." According to this book, a layman having murdered a layman, could be pardoned for 7s. 6d. : the murder of father, mother, or wife, was permissible at the rate of 10s. 6d. each : a false oath was valued at 9s. Christian burial for a suicide was purchasable at the sum of £1. 7s. 6d. Flesh and white meats might be eaten in Lent, and on other fasting days at the "small sum" of half-a-guinea ; while a remission of a third part of one's sins, whereby, of course, the sinner would be accommodated with a peep at the paradise he might never enter, was granted for £7. 10s. 0d.

Without saying a word as to the scrupulously exact balance which is herein pretended to be struck between the crime and the punishment, even to the odd shillings and pence, or of the moral hurt that is done to society by the permission of crimes unchecked by the infliction of an inconsiderable money fine ; how awfully profane is the audacity which assumes to make human laws contrary to, and abnegatory of, the law of God ! "According to the Catholic's belief, it is now in the power of the pope to exempt an individual either altogether, or in part, from those penances, and sufferings—from that satisfaction to Divine justice—in one word, from that amount of debt which he owes to God." The pope may, moreover, release the sinner from purgatory, or "shorten by as many years as he thinks proper, the period of his sufferings." Did I say very unadvisedly, then, that our "late Vicar," and all perverts, had recognised, and had given adhesion to a system which contests with the Almighty, his authority, and assigns the power of God to the pope ? This, nevertheless, is what we are further invited to do.

Indulgences, it may be observed, are of three kinds. A "*full indulgence*," which lasts for a certain time ; a "*FULLER indulgence*," which lasts through life upon certain conditions, and the "*FULLEST indulgence*," which secures from all harm under every imaginable change of circumstances. These several indulgences, it was the custom, especially before the

Reformation, to hawk about in the same way as now the well-known "Cheap John" or travelling mock auctioneer vends his worthless wares. Tetzl, a celebrated dealer in these indulgences, an infamous Dominican monk who retailed indulgences by the bushel in Germany, in 1518, and puffed them with the most barefaced lies, used to boast that he had saved more souls from hell by his indulgences than St. Peter had converted to Christianity by his preaching. This itinerant impostor used to advise his customers after the fashion of the "Cheap John," as thus—"For *twelve pence* you may redeem the soul of your father out of purgatory; and are you so ungrateful that you will not rescue your parent from torment? If you had but one coat, you ought to strip yourself instantly, and sell it in order to purchase such benefits. The Lord our God is no longer God. He has committed all power to the pope." Tetzl also had his scale of payments for sins. For polygamy six ducats were paid. Nine ducats was the price of perjury, and of theft in a church: the price of magic was two ducats, and of murder eight. Samson, the Tetzl of Switzerland, charged for infanticide four livres *tournois*, and for fratricide or parricide *one* ducat. Tetzl also asserted that Indulgences not only saved the living, *but also the dead*. He used, likewise, to harangue his auditory in such strains as, "Priest! noble! merchant! wife! young girls! young men! hear your departed parents, and other friends, crying to you from the bottom of the abyss! We are enduring horrible torments! A little alms would deliver us; you can give it, yet will not!" Again, read the horrible blasphemy! "*Indulgences are the most precious and most sublime gift of God!*" "There is *no sin too great for an indulgence to remit!*" "*Let him pay, let him pay well, and it will be FORGIVEN HIM.*" The system, as it has been truly said, [*Thomp. Pop. Lec. 7.*] is "an arrogant and insolent usurpation of a power that is heaven's prerogative; and the very obvious tendency which it has to encourage every vice, and all kinds of licentiousness, by granting absolution, at once shows the iniquity with which it is connected." And, Martin Luther to this sentiment, having already shewn that indulgences can be neither the merits of saints, nor of Christ himself, adds—"The merit of Christ is not a treasury of indulgences, which exempts from well doing; but a treasury of grace which gives life."

It may be said, "This is only a relic of a bygone barbarism," which our 'late Vicar' repudiates, and is not to be charged with abetting. But *semper eadem* is the motto of the Romish

Church. And what the religious quack did in the sixteenth century, was done under the sanction of the pope, and is being re-enacted at this very moment. In 1844, a work was published, entitled, "A collection of prayers and pious works *to which are attached the sacred indulgences.*" This book was issued under the authority and sanction of the "SACRED CONGREGATION OF INDULGENCES." And in the "Daily Companion," and "Complete preparation for the sacraments," it is stated, that "Pope Benedict XVI. granted "a plenary indulgence to every one of the faithful" who shall, among other things, "devoutly approach to the sacraments of *penance*, and the *Holy Communion.*" This was confirmed by pope Clement XIII. And pope Clement XIV. granted to those "who dwell among heretics and infidels" an indulgence of seven years, and of as many quadragenæ, or forty days, "*which grant is to stand good for all future times ;*" and "*may be applied by way of suffrage to the faithful departed.*"

The whole question is largely and ably discussed by the Rev. Hobart Seymour, (Pilgrimage to Rome) who proves that the same system of indulgences which produced the Reformation, exists in all its enormity, number, and irreligion *now*. Independently of the inscriptions proclaiming indulgences for acts of idolatry which may be still seen written up in Romish Continental Churches, I find that pope Pius the VII., by a rescript dated so recently as March 21st, 1815, granted three hundred days of indulgence, for every day in the month of May on which any one should offer a special service to the Virgin. And in the "Daily Companion," under date, 1837, before referred to, and *now in general use*, the following is set out in plain intelligible English. "A plenary indulgence is granted to all who, having been at confession and communion on any day in the month, at their choice, shall say on their knees the *Angelus*, at morning, noon, and evening ; and one hundred days' indulgence every time a person recites it on their knees on other days, as Benedict XIII. declares, in his Indult. September 15, 1724." Benedict XIV. confirmed these indulgences, April 20, 1742, adding,—as if these popes were really Gods and not men—"that during the whole Paschal Time, the Anthem *Regina Cæli*, with its verses and prayer, is to be said standing in place of the *Angelus*. Yet *the Indulgences are equally gained by those who, not knowing the Regina Cæli, shall say the Angelus ;* but this is to be said standing all the Paschal Time, and on all Sundays." Whatever, therefore, was formerly allegable against indulgences is equally applicable against them now.

Rae Wilson also tells us, that in his travels, coming to an oratory (in Sardinia) he stopped to copy the following, "The Archbishop of Chambery grants forty days of indulgence to those who devoutly repeat one pater noster, and one ave accompanied by an act of contrition." Cobbin [Book of Popery] gives a translation of an indulgence granted for kissing a piece of paper, said to be in the form and size of the Virgin's shoe, by which "The pope John XXII., granteth *three hundred years of indulgence* to any who will kiss three times the measure, and recite three Ave Marias, which was afterwards confirmed by pope Clement VIII., in the year of our redemption, 1603. This indulgence, not having any number prescribed, *may be obtained, as often as they please, by the devotees of the most Holy Virgin Mary, and CAN BE APPLIED TO THE SOULS IN PURGATORY.*" In a recently published Catholic (Irish) Directory, "A plenary indulgence is granted to the faithful of Ireland, on the feasts of St. Peter and St. Paul, 29th June, or on any other day within the octave, provided *they approach the holy SACRAMENTS OF PENANCE, THE EUCHARIST*, and pray to God with a sincere heart for the conversion of *infidels and heretics*, and for the propagation of our HOLY faith."

I have already said that it is impossible for anything to be too extravagant for belief by Romanist credulity; and that this can be accounted for only by the fact that Romish priestcraft keeps the book of life, the word of God, by which these impostures would inevitably be discovered, from the eyes of the people. But whilst we pity the spiritually unenlightened, and the morally ignorant for their blind belief in the gross delusions, they are told they shall be *accursed* if they persist to *deny*, contrary, not only to their reason and conviction, but to the dictates of their common ordinary senses, I ask again what are we to say of the Impostors who first designed such flagrant abuse, and dishonor of human intellect, and Divine wisdom, and goodness? or of those who still dare to continue to teach such worse than heathenism, and call it Christianity? I repeat that I speak not now of the days of old Rome: but of the times that are. For not only to the present day are we compelled, if we become Romanists, to believe in the efficacy of Indulgences; but we must be made, per force, to swallow such blasphemy and outrage to religion as the foregoing and as the following, and to profess a belief in which, indulgences of more kind than one must indeed be necessary. Hitherto, all has been supposed to rest upon a belief of an invisible converse between the saints in heaven, and the sinners upon earth; and a

delegation of God's power to man. But even beyond that, the present Cardinal Archbishop Wiseman, has lent his power to prove that superstition may carry its votaries; for, in the "Lives of Five Saints," canonized in 1839, and edited in English, by Cardinal Wiseman, for the edification of English Romanists of St. Veronica it is said—"On the 9th of November she fell dangerously ill, and during the agony which succeeded, was carried in spirit before the throne of the Divine Judge. She beheld Christ, with *a severe countenance*, seated on a throne of majesty, surrounded by angels; our blessed Lady on one side, and her patron saints on the other. When her good angel presented her to the awful judgment, she expected to be condemned to hell—*so severe*, she tells us, were the reproaches of the Judge, and so unprovided was she with good works; *but so earnest* were the prayers of Mary, and of her holy advocates, that the divine countenance of Christ *at last grew calm*; and after giving her various salutary admonitions, he dismissed her with a tender embrace!!" How much, then, ought we to be obliged to the pope for those indulgences, by means of which he may have striven or may yet try to convert the poor hood-winked Protestant to a belief in the superior spirituality and excellencies of Popery; or, more properly speaking, in the blood curdling and freezing sense of horror incited by the impiety of that which Romanism pretends to call its "Holy Faith."

What better are these impostures than those *now* propagated by the sect, in America, who call themselves the Rappists, who openly avow, so says the Journalist, "that the privilege of holding converse with the departed is no longer confined to the Fox family, who have made so much money that others are entering into the business; and now there are actually thousands engaged in communicating with the dead. As the circle of communication widens, the means are multiplied; we have now, besides rappings, the ringing of bells under a table, involuntary movements of the arms, mute alphabets, and writings on paper thrown under the tables on the floors. Such journals as the *Tribune* actually uphold these follies, and lend all their influence to their propagation. There is a newspaper published at Auburn, York State, which is boldly represented by its proprietors to be *edited by the apostles themselves*; and nothing, say they, is inserted contrary to their wishes." Why should we not be ready to believe one extravagance just as soon as the other? In what does the Papist outbid the Rappist—or he him?

Shall we, then, still believe in "Christ crucified," or accept to our souls these "cunningly devised fables," which interfere with the effect of the expiatory blood of Jesus Christ; which deny that where death leaves us judgment will find us; and so shall we live Godless and hopeless, and die both the first and the second death, with all our sins unrepented of, and, consequently, unpardoned! and, therefore, with our souls eternally lost? Notwithstanding the dreamy sense of security in which Mr. Anderdon indulges, "incorporated," as he says, with his "whole being, and indestructible except by the extinction of faith itself,"—such a faith! such a security! such imposition upon self! such craving after supernatural gifts! and perfection of grace and love, distinct from anything to be possessed apart from the Church Catholic! (Letter, p. 15.)—let us rather be satisfied to know that we have a better faith than Romish imposture: and that for us to "live is Christ, and to die is gain," Phil. i. 21; for so long as we hold to Scripture truth, eschewing Romish heresy, whether "we live or die we are the Lord's." We can never rest contented with being the pope's here, and—I dread to say, whose hereafter.

The next supererogatory article is, an acknowledgment that the Romish Church is **THE MOTHER AND MISTRESS OF ALL CHURCHES**, and a swearing of "**TRUE OBEDIENCE to the ROMAN BISHOP, the successor of St. Peter the *prince of the apostles, and vicar of Jesus Christ.***" The Romish Church says, "We declare, define, and pronounce that it is absolutely necessary to salvation that every human creature be subject to the Pope of Rome. [*Bull, Unam Sanctam, of Boniface VIII.*] "God himself has constituted a living authority, to teach the true sense of his heavenly revelations, and to judge *infallibly* in all controversies on matters of faith and doctrine which living and infallible authority exists only in that church which, founded by Christ our Lord on Peter, the Head, the Prince, and the Pastor of the whole Church, with a promise that her faith should never fail, has ever preserved uninterrupted her succession of lawful pontiffs, sitting in his chair, deriving their succession from Peter himself, and being inheritors and guardians of the same doctrines, dignity, honor, and power. *And since where Peter is, there is the Church*, and Peter speaks by the lips of the Roman pontiff, and ever lives and exercises authority in the persons of his successors, and exhibits to those seeking it the truth of faith, therefore the divine word is evidently to be accepted in that sense which this Roman See of blessed Peter has held and does hold."—*Encyclical Letter of Pius IX.*, 1846.

Upon this at present I purpose only to oppose the following passage of Scripture, as I shall *illustrate* the pretended supremacy and infallibility of the Church of Rome more at length hereafter, "Other foundation can no man lay than that is laid, which is *Jesus Christ*," 1 Cor. iii. 11. Whose word are we to take, then, as the more worthy of belief—that of the apostles, who wrote under inspiration of God, and declared that there was no other "living way" but—CHRIST? or that of the "man of sin," who assumes to himself the power to say that in opposition to *Christ*, there is the "living infallible authority"—the *pope*? The impious arrogance is its own best confutation.

The last of these iniquitous additions to the Nicene Creed, is, "*I also profess and undoubtedly receive ALL OTHER things delivered, defined, and declared by the sacred canons, and general councils, and particularly by the holy Council of Trent: and, likewise, I also condemn, reject, and anathematize all things contrary thereto, and ALL HERETICS whatsoever, condemned, rejected, and ANATHEMATIZED BY THE CHURCH.*" By this, Mr. Anderdon, and every other pervert, let us hope for charity's sake unthinkingly, has bound himself hand and foot to all the *absurdities* and *blasphemies*, the *impossibilities* and *impieties*, which Romish Councils may have decreed, or shall hereafter decree, and Romish Canons have declared, or shall declare, however much opposed they may be to reason and to scripture. He asks us and urges us to do the same, so that we with *loving hearts in our bosoms may hate all who do not think precisely as we do of the Romish Idolatries and cursings*, and yet will not reject either the truth, or, anathematize those who love it, live up to it, and hope to live eternally by it. What say you then? Shall we accept the invitation or reject it? Is there one who reads this letter who will pause or ponder for reply, I fondly, let it not be vainly, hope—NOT.

But as I have remarked, the Romanist Church not only lengthens the creeds: but she likewise shortens, and otherwise alters, the commandments.

Cardinal Bellarmine's "Short Catechism," printed at Rome, and "translated into almost every language where popery prevails," alters the commandments as follows. It cuts the first commandment into two, as—I. "I am the Lord thy God; thou shalt have none other God before me. II. (!) Thou shalt not take the name of God in vain." Thereby is wholly omitted the second commandment, which forbids the idolatry the Romish Church practises. And III., she writes "Remember to *keep holy*"—not the Sabbath day—but "*the Festivals.*" Then to

make up the *ten* commandments, the last of all is cut into two—as follows—IX. “Do not covet the wife of others.” X. “Do not covet the goods of others.” The same is the case with Dr. James Butler’s Catechism, which is the one used in the National Board of Education Schools, in Ireland. The second commandment is there omitted, and the tenth is similarly divided. And this awful tampering with Scripture, against which Scripture fearfully protests; and this setting at nought the awful mysteries of Mount Sinai, and the express commands of God so conveyed, as if to impart an impressiveness which mortal hardihood could not withstand, we are asked to sanction, and to peril our eternal destinies by subscribing to. Rather let us pity the weakness, and pray for the conversion, and re-conversion, of our poor bewildered fellow-mortals who are walking crazedly about Rome, than abet them in their sin by becoming members of their community.

But further. Our “late Vicar” having so diligently studied the fathers, and so, on their authority, having become convinced of the propriety of the “ROMAN CORRUPTIONS” in contradistinction to the “incorruptible word of God,” and “unsearchable riches of Christ,” has learnt to be satisfied, upon their unsupported, but often most contradictory evidence of

I. The supremacy, or as he calls it, “the supreme authority of the see of Rome.” [“Letter,” page 5.]

II. The necessity of union with the Church of Rome, because “the Roman Unity was the standing miracle of all times.” [“Letter,” page 10.]

III. The propriety of “invocation of saints,” [“Letter,” page 5.]

IV. To use the exact and emphatic phraseology of this ardent convert, “The ADORABLE sacrifice of the Mass for the LIVING and the DEAD.” [“Letter,” page 5.]

V. The infallibility of the Church of Rome,—“*infallible as the living and teaching voice of Christ upon earth.*” [“Letter,” page 6.]

VI. The authenticity and efficacy of Roman miracles; a belief “that the word made flesh, who is wonderful in his saints, should work cures, and raise the dead, through the instrumentality of their mortal remains, is a theme for the adoration of the faithful.” [“Letter,” page 10.]

VII. That the Romish system is of the “Heaven, heavenly;” that it is direct from God, the reflex of the divine image, person, will, and perfections, and that, therefore, it is blasphemy “to assert it to be merely of this earth, a deep-laid

scheme of human policy, or a casual growth: the result of combination, maintained with effort, to further a cause, or attain an influence, or seal a dynasty." ["Letter," page 11.]

VIII. That there is a wonderful analogy between the Romish ritual and service, and those of "the first band of disciples met in the upper chamber in Jerusalem." ["Letter," page 10.]

IX. The right of the Church of Rome to anathematize and excommunicate because—"Rome in turn anathematized, yet more solemnly the distinctive Anglican opinions, and pronounced them incompatible with the state of salvation," ["Letter," page 7,] which she did *infallibly*, inasmuch as "the Church, if not infallible, MIGHT TEACH ERROR ON THE CREED, and LEAD SOULS INTO HERESY. But *this she cannot do*, for she is the pillar and ground of the truth—therefore she is infallible"—["Letter," page 12.]—therefore anathematizes and excommunicates, as of right.

X. That as the Anglican and Roman Churches disagree in doctrine, the Anglican is of necessity the Church which is wrong, and the Roman the one which is right. ["Letter," page 13.]

Now taking up these latter points first, I appeal to any intelligent Christian man, who knows what the Bible is, and what the articles of the Christian religion are, as in the Protestant Church they are taught, and who can, with unbiassed mind, compare and judge, to tell me which has in it more of apostolicity—of God; that Church which, like the Roman, is brimful of idolatry, all manner of corruptions, false doctrine, heresy, and schism—as it is my object in this "Letter" to prove, or that which, like the Anglican, adheres to "the truth as it is in Jesus," and, as a late Archbishop [charge to the Clergy of the Diocese of Raphoe] concisely and clearly epitomises, it teaches "the fall of man, the atonement of Jesus Christ, the personality and divinity of the Son of God, and the Holy Spirit, the doctrine of original and actual sin, the insufficiency of man to merit heaven by his own works, justification by faith, the need and nature of the divine influences, the importance of the Christian sacraments, the social, moral, and spiritual duties which become the Christian, and which are to be grounded upon evangelical principles, on love to God, and faith in our Lord Jesus Christ?" The contrast between the two churches is entirely unmistakeable; and in every way in favor of the Anglican over the Roman. What a set of blind, and deaf, and dumb, and ignorant fools, surely, Mr. Anderdon, and his co-perverts, must have taken us all to be, in supposing we could embrace such tenets as the

Romish Church holds to, and tradition enforces, in preference to those which the Protestant Church and the Bible enjoin ; in order simply to shut up our consciences, and stultify every sense, with complacency like his own.

Yet to every one of these points of Romish heresy Mr. Anderdon sets his seal: for he treats them as his "Bill of Divorcement" from the Protestant and purer doctined Church. Certainly there is no blinking in his "Letter," in this part of it, as to the cardinal "corruptions" which he professes to admire, although there is a marvellous lack of the proof upon which he alleges his conviction to rest. And it will not fail to have struck those who have read the "Letter" that even where reason is attempted, it is merely what is called arguing in a circle ; namely, as thus—It is because it is: and because it is, it is right and good. Such is the peculiarity of mind our "late Vicar," in his narrowness, and impossibility of arguing upon broad and comprehensive principles, displays—that very narrowness which has led him to become a Romanist. He has not argued, but believed himself into becoming a papist. And I find this to agree to the very letter, with "a few remarks," by the Rev. John Owen, on Mr. Anderdon's published sermon, entitled, "contending for the faith," in regard to the subject of baptism. "The obvious character of this sermon," says Mr. Owen, and of the "Letter" say I, "is, that on a subject requiring proof, it gives none. Instead of containing anything like an argument or reasoning, it is, for the most part, declamatory:" and "it contains hardly anything but bare assertions, which might," but for the subject itself, "be sufficiently answered by bare negatives."

For instance, Mr. Anderdon ["Letter," page 11,] states his reason for believing that the Romish Church is supreme, to be that those who profess the Romish faith "pull with a long pull, a strong pull, and a pull altogether," as the old song says, and "cling through whatever separation of space or trials from the world, to one single chair," as the "Letter" has it. Now what need we care how strongly millions of people may cling to St. Peter's chair: or to St. Anthony's couch. That may be strong proof of fanaticism, but none of rightful claim to supremacy. The only supreme is God: and they who will, may cling to all the chairs in Christendom: but unless they hold by Christ "the head," their supremacy is as nought. Moreover, had Mr. Anderdon not been in such a hurry to run away from Christ to embrace the pope, he might have learnt that it is a well ascertained fact that St. Peter was never Bishop of Rome, and that the chair the pope occupies, not having

been that of the apostle of Moslemism, is a thing of the most questionable doubt. In the same way our "late Vicar" *assumes* that because there is unanimity in the Romish Church, there must, of necessity, be in it *CHRISTIAN Unity*: that, therefore, God has knit together the Romish hearts and intellects; and that, consequently, the Romish Idolatry is God's pleasure, and the Romish infringements God's injunctions; ergo, that because he (Mr. A.) chooses to assume that which does not exist, therefore the supremacy he contends for is indisputable.

The same of the pretended infallibility of the pope and the papacy. Mr. Anderdon assumes that the Romish Church, with all her corruptions, superstitions, and unscriptural doctrines, which, as the protestant views them, must be repulsive to all true minds, and an abomination to the God of truth, is the Church of God, and basking ever in the sunshine of God's favor; therefore, that it is His Church, and because His, *ex necessitate*, infallible. Yet are her pretensions to be incorrupt and, therefore, infallible, in so far as she is an unscriptural Church, as it has been well said, no higher than those of Mahomet, or of the Grand Lama of Thibet.

The propriety of invocation of saints, the subject of one of Mr. Anderdon's pet rejoicings, that gentleman dismisses in his "Letter," in exactly four words.

The adorable sacrifice of the mass for the living and the dead, Mr. Anderdon bestows precisely a line and a quarter upon.

Miracles and their consociates our "late Vicar" is content to deal with in the most indirect manner possible.

The heavenly character of the Romish Church is rather insinuated than asserted.

The analogy between the ancient Church of Christ, and the modern Church of Rome, is most delicately hinted.

The anathematizing power of the Romish Church in a similar way is suggested rather than openly alleged.

That the Romish Church is superior to the Anglican is supposed to be proved by the assertion that there is a want of that oneness in her which is to be found in her great opponent: and in the fact, that she lays no claim to infallibility, but condemns the corruptions which Rome teaches as of saving power, and styles them just what they are, namely "blasphemous fables," and nothing else. And that they are so, I trust I have not been unsuccessful in shewing. Then Mr. Anderdon sums up his great *argument*, as he supposes, upon this point thus: and I pray you mark the conclusiveness of his reasoning! ["Letter,"

page 12.] "The two communions, Roman and Anglican, assert direct contradictories on matters of faith. Therefore the truth, which is incapable of division, and therein the Church's infallibility, resides in one or the other;" therefore, shutting my eyes to the scripturalness of Anglican doctrine and the "cunningly devised fables" of the Roman, I say [says Mr. Anderdon] that the truth lies in Roman doctrine: ergo, the Romish Church is better than the English.

Nor has the subject been treated by our "late Vicar" in this dexterous "touch and go" style for nothing. He did not wish to convince. All he wanted was to entrap. He, therefore, baited his hook so well that the poor human fish he angled for should be cajoled with the seeming truth without being startled by the naked fact. He has sought to insinuate Romanism, not to convict Protestantism: and with the guile of the serpent, who betrayed our first parent, I fear he may have deceived some of those to whom he has addressed himself.

As it may be naturally presumed that the same sentiments have weighed with others, who have gone over to Rome, and that the same false feeling has animated all who may follow after them into a Church in which our "late Vicar" tells us he has reaped such a harvest of blessedness, a consciousness of a new world opening upon him, and a "definite supernatural gift of faith, a perfection of grace and love, distinct from anything he could possess apart from the Catholic Church." ["Letter," page 15.] I have thought it well to deal at greater length than otherwise the "Letter" would have demanded, with the papal errors and papal pretensions, and to show that despite all the allurements and baits of our late Vicar, when stripped of his enthusiasm, he appears, and must appear in a different light to that he would present himself; and that upon no life-giving principle, no soul-saving doctrine, does he ask us to join him in Rome; and that no other pretext does he enunciate to win us over than such as might have been used by the priests of Isis and Osiris, to induce us to become Egyptian idolaters; than the Brahminical priests would offer us to become Budhists; than certain of the Indian devotees would place before us to make us embrace the tenets, and adopt the practices of the Robbers of Bengal, (among whom no divinity receives so much honor as Kalee, who is black, with four arms, wearing two dead bodies as earrings, a necklace of skulls, and the hands of several slaughtered giants round his waist as a girdle) merely, because in their distorted imaginations, they had come to a conclusion that theirs was the only, the infallible, the undivided, the supreme,

the ever during Church; their pretended miracles, the only well substantiated miracles; their clamorous cries, the true invocation of saints; and their cuttings with knives and stones, and their sacrifices of life to the manes of their departed heroes, the only "ADORABLE sacrifice of the mass for the LIVING and the DEAD;" than the worshippers of Juggernaut would offer to induce us to prostrate ourselves to be crushed by the monster murderer, or to encase ourselves in the wicker basket that we may be smothered to death all for the glory of fanaticism, and for the satisfying of our minds by a false and delusive peace, like that in which our "late Vicar," doubtless, with distended nostril and flashing eye indulged, when he said, at page 10, that underneath him are "the everlasting arms;" and further, "Even I can bring my share of testimony. I can measure the present by the past; and compare the doubt, and hope, and uncertainty, with the full blessed assurance; which embraces intellect, and affections, and faith, and will; the former attempts to realize the Divine Presence upon earth, with the present impossibility of losing sight of it; the craving sense of spiritual needs unprovided for, with that even awful abundance in which the channels of grace now pour themselves upon my path."

All very fine writing this; but where, I repeat, is the proof? Our "late Vicar," I answer again, has given us none, and has only ventured upon assumption, even where he has tried to be convincing. I have, therefore, endeavoured, and shall further proceed to array such a string of proofs to the contrary as must shew that nothing short of "proof, strong as holy writ," ought to, can, or shall, satisfy us that we are "all in the wrong" and he "all in the right."

As to THE SUPREME AUTHORITY OF THE SEE OF ROME; had Mr. Anderdon been only half as well read in the History of Christianity, as he says he is in the Holy Fathers: had he known half as much of the progress of opinion, as he seems to understand of the practices of popery, he would have known that that pretended "supreme authority" is all fudge, and usurpation. It is not any part of my intention (nor have I space for it if I had inclination) to argue the question of the Apostolic succession, or to consider more at large than I have done, the respective merits, authenticity, or authority, of the writings of the early Fathers, the friends of the Apostles; or to trace how the Apostles ordained ministers out of their converts, or entrusted to others the commission to ordain ministers, as we read [Tit. i. 4, 5.] "To Titus, mine own son, after the common faith"—"for this cause I left thee in Crete, that thou shouldst set in

order the things that are wanting, and ordain elders in every city, as *I* had appointed thee;" how St. Barnabas, who was the companion of St. Paul, was first a preacher, then a teacher, then a bishop; how Hermas, who as also St. Barnabas is commonly reckoned among the Apostolic Fathers, was mentioned by St. Paul, in his Epistle to the Romans, and was known to Irenæus, who received from him the writing of "the Shepherd;" how St. Clement, who was the fellow-laborer of the great Apostle, and is described by St. Paul as having his name written in the Lamb's book of life, is said, by Theodoret, not only to have succeeded St. Peter as Bishop of Rome, (who never was Bishop of Rome) but to have "had the honor of laying that martyred apostle in his grave;" and how he wrote [Epist. Cor.] "our apostles knowing by our Lord Jesus Christ, the contention that would arise about the name of Episcopacy; and they for this very same cause having received perfect knowledge, appointed the aforesaid (degrees of Bishop, and Deacon, cap. 42,) and gave them this præscript, that upon their death other approved men should succeed in their ministry." Neither need I stop to show how Tertullian, (A. D. 192,) affirmed "that Bishops were universally settled in Africa, his native country, in all the Churches from the Apostle's time," adding, "This succession was to be seen, not only in Smyrna, where Polycarp was made Bishop of St. John, or in Rome where Clemens was ordained by St. Peter, but in all Catholic Churches; and challenges the heretics [Tertul. lib. de Præscript. Hær, cap. XXXII.] to shew the like;" how Ignatius, the renowned Bishop of Antioch, said by St. Chrysostom to have been personally intimate with the Apostles, was appointed Bishop in that See thirty-six years after our Saviour's death, and how after a forty years' presidency as Bishop, he was condemned by Trajan, to be carried "bound by soldiers to the great Rome, there to be thrown to the beasts for the entertainment of the people," enduring martyrdom four years after the death of St. John; how Polycarp "collected and sent forth" the Epistles of St. Ignatius, and how, in his Epistle to the Ephesians, he beseeches them to love their Bishop Onesimus, and in "remarkable words" makes manifest the three orders of Bishop, Priest, and Deacon; how he writes to the Magnesians of their "most excellent Bishop," Damas, and how he addresses himself to the Trallians, to the effect that they "are subject to their Bishop as to Jesus Christ," and to other Churches in like manner, noticing in particular and in detail the heresies which obtained

in his time [all of which points are treated of at great length by the author of Dr. Hookwell, in his Essay on "The Primitive Church in its Episcopacy."] Without dwelling as I might do, upon the appointment, office, functions, rank, and duties of the Presbyter, I am satisfied, for the purpose of this argument, to take the apostolic succession for granted. But, then, my contention from these premises is four-fold.

I. That the Bishops, as seen both in the Epistles of St. Paul, and in the writings of the companions and intimates of the Apostles, were none before or after another; therefore, that none of them claimed supremacy, as the bishop of Rome, calling himself pope, does.

II. That the Romish Church has corrupted herself both by her superstitions and degrading idolatries; and by not teaching Christ crucified as the only hope of salvation; although she may surreptitiously assert she does so, under covert of those idolatrous forms, ceremonies, and rites she enjoins; whereby, as I have before said, she sets the Church above Him who is the God-head of the Church — that to cover her defection she takes away from her children the Holy Scriptures, which were given to us as "a light to lighten the Gentiles," and, consequently, is guilty of obscuring the divine light that should illuminate the mind; that whereas "God has spoken from heaven, the Romish Clergy attempt to overpower his voice;" and whereas "God has given the Scriptures as an Epistle from Himself to mankind, Romanism places a seal upon the volume" and says, "God has commanded us to read, but I give orders 'Read not:' and that inasmuch as Romanism "baricades, as it were, the very gates of paradise, and says to God, 'Hitherto shalt thou come and no further,'" and would "exclude the Deity from his own Empire, and despoil man of his salvation;" [*Booker's Ter-centenary Sermon, at Kellurin*] therefore the Romish Church is clearly proved to be heretical, and to have forfeited all title to the Apostolic succession.

III. That this is not the case with the Anglican Church because she holds uncorruptedly to the Apostolic doctrine and worship.

IV. That the Church of Rome is supreme no further than she has been rendered so, falsely, by the usurpation of her popes, and by conflict with the civil "powers which be"—that this conflict she continues to the present day, as evidenced by the recent aggression of pope Pío Nono, in casting this country into Romish Sees; even whilst the Bill to repel his aggression is under the consideration of the British Legislature, appoint-

order the things that are wanting, and ordain elders in every city, as *I* had appointed thee;" how St. Barnabas, who was the companion of St. Paul, was first a preacher, then a teacher, then a bishop; how Hermas, who as also St. Barnabas is commonly reckoned among the Apostolic Fathers, was mentioned by St. Paul, in his Epistle to the Romans, and was known to Irenæus, who received from him the writing of "the Shepherd;" how St. Clement, who was the fellow-laborer of the great Apostle, and is described by St. Paul as having his name written in the Lamb's book of life, is said, by Theodoret, not only to have succeeded St. Peter as Bishop of Rome, (who never was Bishop of Rome) but to have "had the honor of laying that martyred apostle in his grave;" and how he wrote [Epist. Cor.] "our apostles knowing by our Lord Jesus Christ, the contention that would arise about the name of Episcopacy; and they for this very same cause having received perfect knowledge, appointed the aforesaid (degrees of Bishop, and Deacon, cap. 42,) and gave them this præscript, that upon their death other approved men should succeed in their ministry." Neither need I stop to show how Tertullian, (A. D. 192,) affirmed "that Bishops were universally settled in Africa, his native country, in all the Churches from the Apostle's time," adding, "This succession was to be seen, not only in Smyrna, where Polycarp was made Bishop of St. John, or in Rome where Clemens was ordained by St. Peter, but in all Catholic Churches; and challenges the heretics [Tertul. lib. de Præscript. Hær, cap. XXXII.] to shew the like;" how Ignatius, the renowned Bishop of Antioch, said by St. Chrysostom to have been personally intimate with the Apostles, was appointed Bishop in that See thirty-six years after our Saviour's death, and how after a forty years' presidency as Bishop, he was condemned by Trajan, to be carried "bound by soldiers to the great Rome, there to be thrown to the beasts for the entertainment of the people," enduring martyrdom four years after the death of St. John; how Polycarp "collected and sent forth" the Epistles of St. Ignatius, and how, in his Epistle to the Ephesians, he beseeches them to love their Bishop Onesimus, and in "remarkable words" makes manifest the three orders of Bishop, Priest, and Deacon; how he writes to the Magnesians of their "most excellent Bishop," Damas, and how he addresses himself to the Trallians, to the effect that they "are subject to their Bishop as to Jesus Christ," and to other Churches in like manner, noticing in particular and in detail the heresies which obtained

in his time [all of which points are treated of at great length by the author of Dr. Hookwell; in his Essay on "The Primitive Church in its Episcopacy."] Without dwelling as I might do, upon the appointment, office, functions, rank, and duties of the Presbyter, I am satisfied, for the purpose of this argument, to take the apostolic succession for granted. But, then, my contention from these premises is four-fold.

I. That the Bishops, as seen both in the Epistles of St. Paul, and in the writings of the companions and intimates of the Apostles, were none before or after another; therefore, that none of them claimed supremacy, as the bishop of Rome, calling himself pope, does.

II. That the Romish Church has corrupted herself both by her superstitions and degrading idolatries; and by not teaching Christ crucified as the only hope of salvation; although she may surreptitiously assert she does so, under covert of those idolatrous forms, ceremonies, and rites she enjoins; whereby, as I have before said, she sets the Church above Him who is the God-head of the Church — that to cover her defection she takes away from her children the Holy Scriptures, which were given to us as "a light to lighten the Gentiles," and, consequently, is guilty of obscuring the divine light that should illuminate the mind; that whereas "God has spoken from heaven, the Romish Clergy attempt to overpower his voice:" and whereas "God has given the Scriptures as an Epistle from Himself to mankind, Romanism places a seal upon the volume" and says, "God has commanded us to read, but I give orders 'Read not:' and that inasmuch as Romanism "bar-ricades, as it were, the very gates of paradise, and says to God, 'Hitherto shalt thou come and no further,'" and would "exclude the Deity from his own Empire, and despoil man of his salvation;" [*Booker's Ter-centenary Sermon, at Kellurin*] therefore the Romish Church is clearly proved to be heretical, and to have forfeited all title to the Apostolic succession.

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ing the new See of Ross, in Ireland ; which country the Pope of Rome has long regarded as an appendage to the Romish Mitre—and that the Church of Rome, clearly has, therefore, a supremacy no higher than that of the usurper Cromwell, or of any other tyrant or rebel of the ancient time, or of the modern.

It is impossible, for me to even sketch a history of the papal presumption ; or it would be easy to show how, by reason of that presumption—and that only—in process of time, the doctrine became admitted “ that the pope as successor of St. Peter and heir of the promises made to him, is absolute sovereign over all the churches and kingdoms on earth, their kings, their bishops, their people, and this by a divine indefeasible right : that he is *supreme, unlimitable, and unaccountable* :” [Cobbin] and so can excommunicate kings, give away crowns, “ curse and damn subjects ;” call emperors and kings dogs ; and do all manner of other unpriestly but very questionable things. I can only quote, very briefly, extracts from such authorities as are the more readily accessible, those extracts will prove that although the title of Patriarch of the West was “ accorded to the ordinary of Rome without murmur, and in deference to the city in which he resided, the style of ‘ œcumenical patriarch’ was only first granted by the Emperor Phocas to Boniface IV. in 607 ; that Phocas was the real founder of this fabric of fraud though no monument proclaims it, save a column in the Forum ; and that Phocas not only gave Boniface, whom he had known at Constantinople, his cast off appendage of Pontifex Maximus—of no use to the original owner—but also handed him over the Pantheon, another pagan property, unproductive to its imperial proprietor, and symbolical of Rome’s old assumption of universal supremacy over the idolatrous rites of the world.” [*Father Gavazzi 7th Oration.*] “ The rise of the popedom, as a temporal power, dates only from 755, when Pepin, king of the Franks, invested the pope with the Exarchate of Ravenna ; to which Charlemagne added the provinces of Perugia and Spoleto. Benevento was given to the pope by the Emperor Henry III., in 1053 ; and in 1102 the Marchioness Matilda, of Tuscany, bequeathed to the Holy See the provinces forming ‘ the patrimony of St. Peter.’ In 1297, Forli, and the rest of Romagna, and in 1364, Bologna, became portions of the papal dominion ; and, at the end of the fourteenth century, the pope acquired full jurisdiction over Rome and Sabina. Ferrara was acquired in 1598, Urbino in 1626, and Orvieto in 1649.” [*Mc. Cullock. Pap. States.*] Nevertheless, notwithstanding “ the great authority and privileges of the Church,” says

Hallam, "*it was decidedly subject to the supremacy of the crown*, both during the continuance of the Western Empire, and after its subversion," because "the Emperors convoked, regulated, and dissolved universal councils; and the kings of France and Spain exercised the same rights over the synods of their national churches." [*Europe Mid. Ages, Cap. 7.*] "Moreover, the Ostrogoth kings of Italy regulated and fixed the degrees of matrimonial affinity, and granted dispensations from them; and Charlemagne effectually controlled the hierarchy with an "imperial supremacy." Furthermore it was only as Voltaire has remarked, "*the ninth century was the age of the Bishops*, as the *eleventh and twelfth were of the popes.*" Then, it was not until 1141, during the civil war of Stephen and Matilda, that the king-making power was assumed by the papal Legate in England, who "by virtue of this unprecedented claim, raised Matilda to the throne." In the fourth century, the *Roman VICARATE* was confined to Southern Italy, and the three chief Mediterranean islands: and the Roman Patriarchate was "comparatively very small in extent." It is, in considering the claim of the Romish Church to supremacy, "important to apprehend this distinction of the *patriarchate* from the *primacy* of Rome, because it was by extending the boundaries of the former, and by applying the maxims of her administration in the South of Italy—to all the Western churches, that she accomplished the first object of her scheme of usurpation." [*Ibid.*] From this time, we learn, that the assumption increased in boldness, and extended over increased and increasing districts, until at length "Gregory dwelt more than his predecessors upon the power of the keys, exclusively, or at least principally, committed to St. Peter, which had been supposed in earlier times, as it is now by the Gallican Catholics, to be inherent in the general body of bishops, joint sharers of one invisible Episcopacy. And thus the patriarchal rights, being manifestly of mere Ecclesiastical institution, were artfully confounded, or, as it were, merged in the more paramount supremacy of the papal chair. From the time of Gregory, the popes appear in a great measure to have thrown away that scaffolding, and relied in preference on the pious veneration of the people, and on the opportunities which might occur for enforcing their dominion with the presence of divine authority." [*Ibid.*] We then find that by degrees the papal usurpation extended still more, until the Church and her officers stopped short at nothing less than the insolent assumption that being "chiefs by divine commission of the whole church, every earthly sovereign must be subject to their inter-

ference;" consequently, that they were empowered to lord it over all civil governments; to excommunicate; to pass interdicts by which churches were closed, and their iron-tongued summoners to worship silenced; to leave the dead unburied; to deny the eucharist to the living; and to refuse the marriage service; baptism and extreme unction being the only rites performed; so that, as it has been forcibly said, "an invisible arm seemed to smite the land, and to pour on the population a bitter curse;" until at last in the plenitude of the papal intolerance, kings held papal stirrup-irons, and ministered to mitred prelates; and popery rode rough shod over the civilized earth.

If such was the civil and religious papal aggression; the haughtiness, and the supremacy, and the pretended infallibility, led, as it is well known, to a series of papal profligacy which must have shocked the heart of humanity, and have divorced for ever the papacy from Christianity, and the papal church from union with Christ. From the year 1159 to the year 1182 there were *four popes at the same time*, each claiming to be *supreme and infallible*, the *illimitable and unaccountable* sovereign pontiff. From A. D. 1378 to 1409, there were the rival popes of Rome and Avignon; both equally pretentious. John the XII. sold bishoprics to mere youths, one only ten years old being created bishop of Toldi. In the time of pope Sergius bishoprics were sold by auction. In the Ecclesiastical Annals of the *Romish* Historian, Baronius, we read of "*the abomination of desolation* standing in the temple." In the ninth century, we are told "of *sordid and abandoned women* ruling at Rome; at whose will the sees were changed, bishops were presented, and what is horrid to hear and unutterable, *false pontiffs*; their lovers were intruded into the chair of Peter, who were only written in the catalogue of Roman pontiffs for the sake of marking the times." But let me draw a veil over the enormities of the papacy, in its every feature, from that mitred pope, who proved himself the "incestuous, and adulterous beast," to the humblest clerical minion, fellow-slave to his master's vices, when as Baronius says, [A. D. 913,] lust, relying upon the secular power, and mad and stimulated with the rage of dominion, claimed every thing for itself." [quoted by Dr. Cumming.]

We see then, that the Church of Rome has no title to call herself the supreme Church, having lost her original Apostolic image, and departed from the Apostolic precept and practice; her fornications, idolatries, and corruptions, having separated her from the fold of the faithful: to which fornications, idola-

tries, and corruptions she still clings, with all the foul fondness of a harlot to the indulgence of her lustful passions.

But to proceed still further in the argument against this title to supremacy. If we compare the Greek Church, (or even the Mohammedan,) with the Roman, and look to their respective standards of faith, to their joint claims to be the true church by reason of their assertion of the apostolic succession; to their forms of worship; to their idolatrous ceremonies; or to the origin or nature of their creeds, I am at a loss to know wherein there is more Catholicity in the Roman Church than in the Greek, or why the Romish Church should be held to be infallible and supreme, rather than the Greek, or the Mohammedan, and especially more so than the purer, even if in some respects faulty,—yet non-infallibility-claiming Church of England. There cannot be two infallibles, any more than there can be two supremes. If I find therefore, that both the Greek and the Roman churches are characterized by the same or similar superstitions, by the same or similar idolatrous ceremonies, by the same, or certainly equally perillous errors of doctrine, I am compelled, finding each to be very much unscriptural and unchristian, to discard both, and—whilst I do not admit the claim of supremacy or infallibility of either—to look elsewhere, as I do to Protestantism, to discern the true church.

What the Romish errors and superstitions are, we have thus far seen. I will now briefly refer to some of those which corrupt the Greek Church, and distinguish the Mohammedan; and, having already shewn the scriptural basis upon which the Anglican Church rests, only infallible and supreme in “the truth as it is in Jesus,” ask if there be any reason why we should admit the arrogant claims of Romanism, more than of those others; or whether we should, to join the Romish community, leave the Church of England, teaching as our Protestant Church does, the “pure unadulterated Word of God.”

I may for my purpose take the Greek Church, either as its doctrines are professed in Russia, or as they are accepted in Greece herself, where the great majority of the people belong to the Greek Church; in the same way as I take the profession of Faith at Rome to be the exemplification of the tenets of the Romish Church, or in England of the English. The churches both in Greece and Russia hold themselves to be independent of the Patriarch of Constantinople—as to which city it may be observed, that Constantinople, although the first city of the Mohammedan world, with her fourteen royal and three hundred and thirty two other mosques, or

Greek Church and the Roman (if there be anything in it captivating to the mind bent upon going astray) even to their often low born origin and ignorance, is striking, and may help somewhat towards the seduction. There, too, is a secular clergy, and a monastic. The Greek and Roman monasteries, likewise, are subject to similar rule. Both Churches,—the Greek and Roman, hold festivals to the honor of the Virgin. Both have times of fasting, and periods of abstinence. They each virtually believe in the resurrection of Christ; and there are many and various points of resemblance in which both Churches travel very widely from original apostolic doctrine and discipline. Yet both—do not they all?—claim to be the one true and supreme Church. In discarding the claims of the one—idoltrous and corrupt—Church therefore, we are compelled, resolutely and summarily, to dismiss the whole; and stand only by the Protestant—which is the true Church. Finally, Bishop Burgess thus concisely puts the question of the Popish Supremacy at rest, or at all events out of court. “The Romish Church” he says, “is not the Mother and Mistress of all Churches. The Mother Church was the Church at Jerusalem; which was formed immediately after the ascension of Christ; next was formed the Church at Samaria [Acts viii. A. D. 34] and then the Churches in Cyprus, and Phœnice, and at Antioch, by those Christians who were dispersed in consequence of the persecution that arose about Stephen. [Acts xi. 19—21.] There is no evidence whatever that the Church at Rome was founded by Peter, as the Romanists affirm, or by the joint labors of Peter and Paul. In the first Council held at Nice, all other Christian Churches were on an equality with that at Rome: and in the fourth general council (that convened at Chalcedon) it was declared that the *Church at Constantinople* should have equal honors with *that at Rome*, because the *seat of Imperial Government was there*. Over the united Churches of England and Ireland, Rome can have no authority; for the Churches of England and Ireland were *more ancient than the Pope’s supremacy*.” “The fiction of Papal Supremacy is unsupported by Scripture, and is a *novelty of the seventh century*.” Neither, then, upon faith nor doctrine; upon position, practice, nor pretended apostolic succession, as witness the too many disgraces to our common humanity who have been seated in the papal chair, is the Romish Church justified in calling herself supreme.

Then as to the Church of Rome’s vain boast of her INFALIBILITY; that she is unchanged and unchangeable; that she is what she has ever been, and what she ever will be; that she

supremacy and infallibility—to the Greek, or the Mohammedan church, as to the Roman?

My object, however, is not to write the history of either the Greek or the Romish church. I am only proposing to draw a comparison between them as they exist now, loaded with heresy and cankered with corruption, having neither of them those lineaments of the true church which is only to be found in the Protestant community; and to show how, as the Romish Church has by degrees, swerved further and further from the true faith; so “less ignorant than the Western Barbarians, the Greeks abused their ingenuity in theological controversies, those especially which related to the nature and incarnation of our Saviour; wherein the disputants as is usual, became more positive and rancorous as their creed receded from the possibility of human apprehension,” [*Ibid.*] and that as there is so much likeness between the two corrupt Churches, it is as impossible for us to join the one church as the other; to profess ourselves Roman any more than Greek or Mussulman. In many respects the similarity of the errors between the Greek and Roman Churches is so great that their half-brotherhood is undeniable. Upon common ground, therefore, one has as good a right to claim infallibility and supremacy as the other: and consequently if Messrs. Anderdon, Wilberforce, and the proselyte Company generally cannot find things quite to their mind in the Romish Church, a very slight journey will carry them into the embrace of the Greek Church, or the Mohammedan. The Greeks, it is true, do not set up images to worship as the Romans do, but they have a multitude of pictures, before which the Greek Christians bow and cross themselves; and this may perhaps suit the perverts upon a pinch or an emergency as well. The Greeks invoke saints, and promise them votive offerings: they believe in miracles, they indulge in the repetition of many and long prayers; they have huge Churches, superbly gilt; with blazing lights, grand festivals for saints, and a service if anything, more imposing than the Romish. Let the still unsatisfied appetite for change, then, try the glories of the Greek heathenism, or of the Mohammedan; or, if of that our perverts tire, they can withdraw still further from Christianity, and study with the Hindoo Believer, the mysteries of his pantheism, or delight with the Chinese in the marvellous service of the “Golden Idols,” and take delight in the feasts of Lanterns, and other Chinese pagan temple illuminations. There is, however, this difference in favor of all other forms of false worship over the Roman, that the service *is* performed in a language which the people *do* understand. Then, the priestly similarity, in the

Jews to adapt themselves, or their ritual, their mode of worship or homage to himself, to the forms of paganism, that they might not on the one hand, compromise the character of their religion, or, on the other, derogate from his honor, dignity, and only *supremacy*. Let it be especially observed that *all human invention thrust into the worship of God, is IDOLATRY*. That observance, then, which has been continued from paganism, and incorporated with Christianity, must have in it all the essentials of idolatry, false belief, and false worship. And this was the case when the idol temples were adapted to Christian use. With the idol temples there was retained too much of the idol worship, whereby the "profession of Christianity itself was paganized." Pope Gregory in his epistle to the abbot Melitus, on his mission to Britain, laid it down as a rule, that "idol temples are not to be destroyed, but only the idols that are in them." And this same spirit has all along animated the papacy; for it has preserved the idol semblance, whereby it has destroyed the christian verity. "Let the fanes be sprinkled with holy water," adds the monitor, "and let the altars be *consecrated by relics*. If these edifices be well built, it is desirable that they should be converted from the worship of demons to the use of the true God; for the people, seeing that their temples are not destroyed, will more easily overcome their prejudices, and acknowledge and adore the Almighty in the places where they have been wont to worship. And since they are accustomed to slay oxen in sacrifice to their Gods, *let this be turned into a Christian solemnity*, so that on the day of dedicating a church, or on the festivals of the Holy Martyrs, whose relics may be there preserved, booths of green boughs may be erected round these same churches, and Christian rites be celebrated." Thus in the words of the Psalmist, "they served their idols which were a snare to them," [Psalm cvi. 36;] and realized of Romanism on the broad principle what the celebrated orator [Father Gavazzi—Tenth Oration] says of the absurd and impossible celibacy of the clergy, that "Its origin is like the Gnostic and Manichean interpolations of Christianity, a compound of Eastern fanaticism and pagan imaginings, fermenting in the wild fancies of anchorites, stylites, and the Alexandrian School of Origen. Enough of comparatively harmless paganism pervades the worship of Rome—processions, incense, lustrations, tutelary genii, and all the cumbrous paraphernalia of a ritual singularly retentive of primitive idolatries; but the moral code and ethical discipline of the *christian community*" as opposed to the anti-christian, "is far less saturated with such reminis-

cences as these of the Goddess Cybele, the Corybantes of Greece, the priesthood of India, and the vestals of Numa ; the Elusynian mysteries at Delphi and Dodona, and among the bronzes of Japan."

But if the Church of Rome despite this evidence still assert her claim to infallibility, why does she not state clearly wherein the infallibility exists ? Are Councils formed of fallible human beings, infallible ? that is, are men assembled synodically, because so assembled, infallible, immaculate—Gods ? No ! Is the Roman Pontiff infallible ? Let us ask the history of the papacy, and the catalogue of papal crimes, the disputing, the blaspheming, the adulterous, the incestuous, the boy and woman appointed popes ? which, alas ! only proves the pope to be an erring, sinning, corruptible mortal like ourselves, and often the more tempted the more sinning. If it exist not in councils combined, or in the pope sole, does it in cardinal or priest ? As Percival [on the Roman schism] justly expresses it "To this, let them shift it how they will, it must come, namely, that either the whole pretence of infallibility is a chimera, or that every member of the faithful is endowed with it ; for otherwise, he cannot possibly infallibly understand the teaching of another, however infallible that teacher may be."

If however even after this, the Church of Rome still maintain that she is infallible upon the plea *semper eadem*, then we are compelled to go further and ask, how is it that we can assuredly quote the dates when the several corrupting and idolatizing observances, practices, and opinions were interpolated into and engrafted upon the Romish Church ? How is it, that from all time since Christ came "to seek and to save that which was lost," until this year of grace, one thousand eight hundred and fifty one, penance has not continually been enforced, that Image Worship has not always been sanctioned, that the celibacy of the priesthood has not been perpetually commanded, in direct opposition, be it observed, to the Divine rule that, "it is not good for man to be alone ?" How is it that Transubstantiation has only been a doctrine of the Church of Rome for eight hundred, instead of eighteen hundred years ; that purgatory, the invocation of the virgin, and of saints, are modern inventions ; and that indulgences and dispensations, are merely the result of modern rapacity and Romish priestcraft ?

The following, as nearly as I can obtain them, are the dates of these innovations, from which it will be seen that the Church of Rome began to corrupt herself within a little more than a

century after the birth of our Saviour, who came into the world to regenerate and to redeem, and whose office it was to chase away that irreligion, that superstition, and that idolatry, which had warped in their infallibility the former religious dispensations.

Thus into this infallible, unchangeable Church

	A. D.
Holy water was introduced about	120
Penance	157
Monkery	328
Mass in Latin	394
Extreme Unction	558
Purgatory and Prayers for the Dead	593
Invocation of the Virgin	593
Papal usurpation—pretended Papal Supremacy	607
Invocation of Saints	700
Kissing the Pope's Toe	709
Image Worship and Veneration of Relics	715
Canonization	993
Baptism of Bells	1000
Transubstantiation	1000
Constrained Celibacy of the Priesthood	1015
Pretended Infallibility of Rome	1076
Canon of the Mass	1100
Five new Sacraments	1160
Indulgences	1199
Dispensations	1200
Inquisition	1204
Auricular Confession	1215
Elevation of the Host	1222
Denial of the Cup to the Laity	1415
Positive restriction of the Bible	1546
Apocrypha made canonical	1546
Priest's Intention in a Sacrament	1547
Corrupt additions to the Nicene Creed	1564

The CHURCH of ROME *receives these novelties*, corrupts the Rule of Faith, and denies the Scripture doctrine of Justification by Faith alone. The true CATHOLIC CHURCH of CHRIST *rejects these novelties*, recognizes Scripture as the only Rule of Faith, and disclaims all merit in the reception of the Gospel. WHICH THEN IS THE CHURCH OF CHRIST?

How completely therefore does the claim of infallibility melt away from the "Rock of ages." But if these corruptions have been surreptitiously engrafted upon the Romish Church by a gradual and successive series of innovations, what shall be said of Romish infallibility, when we see that many of the Romish practices and performances are *directly derived from, and are continuations of previous paganism*; not a few of them being in effect practices against which the primitive Christians earnestly contended. *This singular* IDENTITY OF PAGAN AND

ROMISH ERROR—*this infusion and blending of heathenism into professed (Romish) Christianity*, I purpose now, as I think I can, unanswerably to demonstrate.

As to the first and great point then, **THE SUPREMACY OF THE POPE**. This I remark, was, as we have already seen, a mere assumption, was never authorized by Christ "the head over all," and was never laid claim to by the Apostles. But the Pontifex Maximus, or High Priest of old Rome, like the Pope, the pretended father of all Christendom, did, according to Cicero and Livy, consider himself arbiter and judge of all things, civil and sacred, human and divine. He was chosen from the College of Pontifices—the pope being elected from the order of Cardinals.—He possessed the greatest authority and dignity in the republic, and was appointed for life. The pagan pope and the Christian therefore, are clearly half brothers. Should it be here urged however, that the difference between the Heathen pope of old, and the scarcely less so of modern times, consists in this, that the former was a worshipper of idols, and the latter not; I ask what else does the modern pope worship—except himself? If it be said that the old Heathen pope had no predecessor from whom he could claim his supremacy: then I reply, neither has the pretended new Christian one. If there was no Peter's Chair for the Pontifex Maximus, neither is there for the Pope Pius. The modern pope is no more the successor of St. Peter, than the Grand Turk is the lineal descendant of King Solomon. And if I prove that St. Peter was not the predecessor of Pope Pius, I at once push from under him his pretension to Catholic supremacy, and annihilate the virtues of his fabulous chair. For succinctness' sake I borrow the following brief historic analysis from a public Journalist, although I might also at greater length quote Dr. Hook on the same points, whose evidence is in direct confirmation of this. "According to the doctrine [*Letter of "an Enquirer" addressed to the Times January 14, 1851,*] or tradition of the Roman Catholic Church, Paul and Peter were put to death at Rome A.D. 66; and Peter was put to death on the 29th of June in that year. (see Calendar.) Consequently, if Peter was ever Bishop of Rome, he must have been such Bishop at some time between A.D. 33 and June A.D. 66. Now, from A.D. 33 until A.D. 49, we have his history recorded in the 'Acts of the Apostles,' and during that period of time we find him in Judea, Samaria, and Galilee. From St. Paul's letter to the Galatians, (probably written from Corinth about A.D. 52 or 53,) it appears that Peter afterwards was at Antioch, (Gal. ii. 11,) and from St.

Peter's first letter, (written A.D. 60, and addressed to Christians dispersed in Pontus, Galatia, Cappadocia, Asia Minor, and Bithynia,) Peter appears to have been employed in propagating the Gospel in those countries. It can, therefore, be scarcely possible—I may say it is impossible—that between A.D. 49 and A.D. 60, Peter was ever Bishop of Rome. From A.D. 61 to A.D. 65, Paul was in Rome either entirely or at two different periods. Up to A.D. 65, (or at all events up to A.D. 63,) the book called the 'Acts of the Apostles' furnishes the history of Paul, and not one word is found respecting Peter between A.D. 49 and A.D. 65 or 63. During two years of this period (between A.D. 61 and A.D. 65) Paul at Rome 'dwelt in his own hired house.' [Acts xxviii. 30.] It is manifest, from internal evidence, that Paul's second epistle to Timothy was written during this second imprisonment, and in immediate expectation of death, therefore in A.D. 66. He says 'I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course.' [iv. 6.] The note at the end of this epistle is therefore correct,—'the second epistle unto Timotheus ordained the first Bishop of the Church of the Ephesians was written from Rome when Paul was brought before Nero the second time.' Now observe, here is a letter written by Paul from Rome, where Peter was then (if ever) Bishop, to the Bishop of another church, and yet Paul makes no mention of the Bishop of Rome; and the Bishop of Rome sends no word of encouragement to his brother Bishop of Ephesus, although others (by their names evidently Romans) send messages:—'Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.'—[chap. iv. 21.] And again in the preceding verses [9, 10, and 11,] Paul says, 'Do thy diligence to come shortly to me, for Demas hath forsaken me, and is departed to Thessalonica, Crescens to Galatia, Titus to Dalmatia. *Only Luke is with me.*' Is it possible that Paul could have so written if his friend and Christian brother had been Bishop of Rome? From these premises I conclude that Peter was not Bishop of Rome between A.D. 49 and A.D. 61, or between A.D. 61 and A.D. 66—in short, that he never was Bishop of Rome. But the evidence derived from the letters of Paul and Peter goes further. Paul, (most probably writing from Corinth A.D. 56 or A.D. 58) in his letter to 'the Romans,' is perfectly silent as to Peter being their Bishop. Is it possible he would have been silent if Peter had been then or previously such Bishop? Would he not have written his letter

to Peter as Bishop, rather than to his flock—in the same way as he wrote to Titus and to Timothy? Again, Paul in his letter to the Ephesians, in his letter to the Phillippians, in his second letter to Timothy, and also in his letter to the Hebrews, is perfectly silent as to Peter being, or having ever been, Bishop of Rome. Is it credible that he would have been wholly silent upon so interesting a subject? But the evidence does not even close here. St. Peter is himself a witness against the Romanists. In his first letter, (probably written A.D. 64) addressed ‘to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,’ and which the Romanists say was written from Rome, he makes no mention of his bishopric, does not describe himself as Bishop, and unless ‘Babylon’ means ‘Rome,’ sends no message from Rome. The same remark applies to Peter’s second letter, supposed to have been written A.D. 65, and by the Romanists said to have been written from Rome.” Whilst, therefore, we do see a very near affinity between the Heathen Pope and the *soi dissant*, Christian one; we can perceive no ground whatever for the pretension of nearness to, or relationship between, the modern Pope of Rome and St. Peter, the ancient Christian martyr. Consequently, no argument can be maintained in favor of the vaunted supremacy, which the perverts are ready so anxiously, yet so unadvisedly, to swear by.

As to the INFLUENCE OF THE PRIESTHOOD, I find that the idolatrous priests of the ancient heathenism, were like the priests of the Romish worship, “—the life and soul of the system.” They prescribed its duties and its penances, and were the authorized guides of the people, *whom they kept in ignorance, and virtually encouraged in sin*. And it is not unworthy of notice that they used the *tonsure*, as to which it is to be remarked, that this custom had its origin in Egypt, wherefore the Jewish priests were especially forbidden to shave their heads, or to make any baldness upon them. [See Leviticus, xxi. 5, and Ezekiel xlv. 20.*] In further corroboration of this PAGAN and ROMAN SIMILITUDE, Mr. M’Culloch says, that EDUCATION in the Papal States, is in the most degraded state imaginable. *It is wholly in the hands of the Clergy*, and is conducted on the principle, if we may so call it, of embuing the pupils with the grossest prejudices, and of *proscribing every study or pursuit that might tend to expand or enlighten*

* For some of the illustrations under the whole of this head of discourse, I am indebted to an article in the Churchman’s Penny Monthly Magazine, entitled “Popery and Paganism.”

their minds, or make them acquainted with their rights and duties." And further, I find "the priesthood (of Rome) forms a very numerous portion of the inhabitants; for besides *thirty-seven* cardinals and bishops, it appears according to the Census of 1836, that there were then in the city *three thousand four hundred and ninety priests and monks, besides one thousand three hundred and eighty four nuns*;" the result of which is that "Rome, once the mistress of the world, the seat of arts, empire, and glory, *now lies sunk in sloth, ignorance, and poverty, enslaved to the most cruel as well as to the most contemptible of tyrants—superstition, and religious imposture.*" [*Middleton's Cicero*, 494, 4to Ed.] A condition this, incident to every country cursed by the blighting influence of Romanism; as well as among the degenerate pagan tribes.

As to the greater UNITY which Mr. Anderdon professes to find in the Romish Church than in the Protestant; this is a mere figment of imagination. No such thing does or can exist in anything where human agency or instrumentality are employed. I am aware that this belief follows as a consequence of Mr. Anderdon's view of a Church, that it is not earthly but heavenly, "whose origin is from God, animated with a life from God, inhabited by the presence, power, and truth of God." But inasmuch as one delusion does not make another non-delusive, that is, does not convert the Church militant into the Church triumphant; so does not Mr. Anderdon's peculiar view of what the Church on earth, composed of frail, erring, mortal man, is, make out either that that view is a correct one, or that if it be, with all the evidences of corruption and non-christianity which the Romish Church exhibits, there is the remotest degree of evidence that she is that spiritual Church contended for. His contention therefore for unity on the part of the Church of Rome, is beside the question, and baseless as a vision of sleep.

But to take the question on Mr. Anderdon's own ground. I deny the unity of the Romish Church because the divines differ in opinion and teaching (as we have seen) on what her doctrines are: because of the constantly shifting belief and practices which have characterized her, every fresh interpolation of error carrying her still further from, instead of bringing her nearer to, unity of the faith: because she has diversity of discipline, and numerous orders of people distracting her bosom—Dominicans, Franciscans, Carmelites, Jesuits, Blue friars, Black friars, Grey friars, and begging and mendicant monks, thus realizing the pithy observation of Dr. Cumming,

[Lec. 7.] "I am sure if the Apostle Peter could behold them, assembled in a motley crowd, *all professing to be successors of the Apostles*, and to belong to *the one Catholic Church*, surprised at the spectacle, he would exclaim 'Paul I know, and John I know, *but who are ye*?' " Further I contend that *mere* unity, is no proof of rectitude. The ancient Idolaters, the modern Pagans, the Jews, the Unitarians, and other false worshippers, are all *united* in their several bonds of belief or prejudice, yet are far from unity in the truth; whilst the Papist unity is nothing more than a unity of fear and ignorance, in which there is no radiant light, no intellectual concord, but a slavish obedience, that binds mind and body in the fetters of superstition and the chain of terror; in which independence of spirit, enlightenment of understanding, and strivings of conscience, are utterly stagnant and lost—a system in which

—"all life dies, death lives, and nature breeds
Perverse all monstrous, all prodigious things
Abominable, unutterable."

Milton's Par. Lost.

Let us then, as we behold the contrariety of opinion, but the simplicity of belief in Protestant Christianity, which proves its vitality, boldly exclaim with Dr. Cumming, "Mine be the rolling waves of the ocean, rather than the putrefying Dead Sea! Mine be the roaring cataract, rather than the stagnant marsh! Mine be all the excitement of living truth, rather than the quiescence of pestilential error!" It is to this professed unity, which has broken down opinion, which has retarded the progress of truth in its purification of men's minds, which has robbed the Romish Church of its vital influence upon the heart, and in enforced obedience contracted, "cribbed, cabined, and confined" religious principle, and curbed virtue in the pretended attempt to restrain vice, that I trace the dreadful depression of mind, feeling, intellect, and principle, which characterizes every Romish nation under heaven. I acknowledge that there can be but one Church of God—"one living Catholic Church" but there may be many outward manifestations and developmmts of it, in its contact with the world. And it is by this very process that the whole Catholic truth of God is preserved. Examine the claims of the Protestant Church and the Roman, and how far more simple, spiritual, and apostolic, are those of the former than of the latter; how much more marked is the unity of belief and practice, notwithstanding this diversity of Protestant Churches, all holding the "Head."

As it has been truly said, in one of a series of useful tracts, published some years since, [by the Rev. Chas. Girdlestone, M. A. Vicar of Sedgley, Staffordshire.] "The unity of the Christian Church must consist in the *free* consent of enlightened minds, and of *independent* National Churches." By quitting the Protestant faith to adhere to the Roman, this life-preserving freedom and independence are utterly taken away.

As to IMAGE WORSHIP and TUTELARY SAINTS I read that "the Pantheon at Rome was dedicated of old by Agrippa to 'Jupiter and all the Gods.' It was subsequently consecrated by pope Boniface the IV. to '*the Virgin and all the Saints.*'" Daubeney, in his Protestant Companion, referring to this same point,—the identity of paganism and popery, says "The Pantheon at Rome, originally dedicated to *Jupiter and all the Gods*, now consecrated to the *Virgin Mary and all the Saints*, affords a striking specimen of the near affinity between them." In like manner, Romanism resolves itself into the Idolatrous worship of a *woman*.* M. Delaporte, French Consul at Cairo, has presented to the Museum of the Louvre, a marble head given him by the Bey of Tunis, and which was found

* In making this charge, I of course mean to derogate nothing from the Virgin Mary's honor as the Mother of our Saviour in his humanity. But to prove that Romanism is really nothing better than that ancient idolatry—the worship of a woman—I take the following from *Saint Liguori's* "Glories of Mary." "Queen of Heaven and of Earth! Mother of God! My Sovereign Mistress! I present myself before you, as a poor mendicant before a mighty queen. From the height of your throne, deign to cast your eyes upon a miserable sinner, and lose not sight of him till you render him truly holy. Save me, O powerful Queen!" Again, in another place, we read:—"Blessed Virgin, who, in your double quality of queen and mother, dispense your favors with such munificence and love. You, O Mary, have the keys of the divine mercy; draw on thine inexhaustible treasure, and dispense its riches to this poor sinner, in proportion to his immense wants. *All who trust in Mary will see heaven's gates open to receive them.*" Again:—"O thou, whomsoever thou art, that findest thyself rolling rather on this world's tossing ocean, amid storms and tempests, than walking on land, turn not thine eyes away from the refulgent star, if thou wouldst not be overwhelmed by the storms. If, then, the winds of temptation rise against thee, or thou runnest on the rocks of tribulation, look to the star, *call upon Mary*. If thou art tossed on the waves of pride, or ambition, or detraction, or envy, look to the star, *call upon Mary*. If anger, or avarice, or fleshly enticement shake the bark of thy mind, *look to Mary*. If, troubled at the enormity of thy sins, or confounded by defilement of conscience, or terrified with horror at judgment to come, thou beginnest to be swallowed up in the abyss of sorrow, or the gulph of despair, *think of Mary.*" What becomes then of Christ's injunction, "Believe in me?"

The late Pope Gregory XVI. wrote in 1832:—"That all these events may have a successful and happy issue, let us raise our eyes and hands to the most blessed Virgin, who alone destroys heresies, who is our greatest hope—yea, the entire ground of our hope!" What! Are we to have no hope in God?

The present head of the papacy, as it has been well said, no mean competitor for the prize of blasphemy, wrote on Feb. 2, 1849, from Gaeta:—"For you

buried among the foundations of the citadel of that place. The head represents Astarte, a divinity of the Syrians and Phœnicians, and who was considered as the Protecting Goddess of Carthage, where a temple was erected to her honor, and where she was the object of a solemn worship. Can we then, fail to perceive the nearness of the Syrian idolatry—the woman-worship, to the Roman? What was Astarte—but the Mary of Carthage? What is the Virgin Mary, according to what Romanism makes of her—but the Astarte of Rome? “Whoever,” says Daubeney, “is conversant with the heathen poets, must know that Image Worship, with the rites of *incense, holy water, burning of lights, and votive offerings*, together with the superstitious ceremonies of *exorcism, deification*, and other arts of priestly imposition, constituted the distinguishing features of Heathenism. Now every one who has travelled through popish countries knows that all the above superstitious rites and ceremonies are at this day practised in the Church of Rome.” “What” adds Daubeney in another place, “would the apostle have said had he entered the Nicholini chapel in Florence, in which there is a dome beautifully painted in fresco, having for its subject the coronation of the Virgin Mary? In the centre of the piece the Virgin is seated; whilst on the one side stands a venerable old man, intended to represent our Heavenly Father; on the other, a young man, the intended representative of our Saviour; both of whom are engaged in placing a crown on the head of the Virgin Mary; whilst the third person of the Trinity, under his emblem of the Dove is hovering over the scene.” And for such impiety as this, it is (amongst the rest) that we are asked by our “late Vicar,” to de-christianize ourselves, and join him in Rome. But as if this were not blasphemous enough, I read that “over a popish altar at Worms, there is a picture one would think invented to ridicule transubstantiation. There is a windmill, and the Virgin Mary throws Christ into the hopper, and he comes out at the eye of the mill all in wafers, which a priest takes up to give to the people.” [*Cunningham’s Life of Hogarth.*] So in many other temples is it the name rather than the object of worship which has been changed. The temple of Romulus in particular, was built on the spot where he was supposed to have been suckled by the wolf, *and when made a God, he was sup-*

know perfectly, venerable brethren, that *the entire foundation of our confidence is in the most holy Virgin*; if there be in us any hope—if there be any spiritual health—we know that it is *from her that we receive it*; because such is the will of Him who hath willed that *we should have all by the instrumentality of Mary.*” Then what has become of Christ? IS THIS CHRISTIAN RELIGION? OR—PURE HEATHENISM?

posed to be propitious to the health of young children, and it became the custom of mothers and nurses to present their sickly infants before him, in the confident hope of a cure or relief." So the Christians of modern Rome substitute *St. Theodorus for Romulus, and children are still presented at the shrine waiting for his miraculous influence on their health.* At Lucca a statue has been set up in the Cathedral, supposed to be our Lord as he rose from the dead, and over it is this inscription

"CHRISTI
LIBERATORI
AC DIVIS
TUTELARIBUS."

[*"To Christ the Deliverer and to the TUTELARY GODS."*]
What could the veriest heathens, worshipping stocks and stones, do more? Many other cases of a similar character might be quoted under this head to prove how intimate is the relationship between Pagan-ism and Roman-ism. On the same subject says the writer of the article on "Paganism and Popery," "To the *DII TUTELARES* of the ancient idolaters was intrusted the defence of certain countries. These have been exchanged merely for Tutelary Saints, who are supposed in like manner to preside over and defend particular nations. The *Dii præsides* had the protection of cities committed to them, as *Apollo*s at Delphi, *Minerva* at Athens, *Juno* at Carthage," &c. These have been not banished as dishonoring God, and as being taught as dividing with him his authority and power, but substituted by other "lying wonders,"—saints, angels, and the Virgin, who are appealed to and receive that homage due to God alone—as by "St. Firmin at Amiens, who walked miraculously with his head in his hand after it had been cut off: St. Januarius at Naples, whose blood still liquifies when his beloved city is in danger, and so on. The *Dii Patroni* presided over Temples and Altars; as *Diana* at Ephesus, *Jupiter* in the Capitol, *Venus* in *Papao*s and *Cyprus*. For these were substituted such patron saints as were once, Our Lady of Walsingham and Ipswich, or at present Our Lady of Loretto," St. Gannavieve at Paris, St. Patrick of Ireland, and the like. So in the excavated ruins of *Pompeii*, we still see the niche in the Temple, and, also, in almost every house, for the tutelary god. Romanism, therefore at the best, has but borrowed the heathen idea, and for *Juno* substituted *Mary*. To make the importation complete, instead of burning the Protestants, Rome, in her Christian paganism, should have consigned them to the arena, and to the beasts. But

again, "This month of May," says a public writer upon this subject, (*A True Catholic, Letter, May 16, 1851*) "is devoted to Mary, as specially as ever was any month or time to any goddess of the pagan world. I have often wondered at the similarity of the worship of the people of the Loochoo Islands, about five hundred miles east of China to the south of Japan. It is thus spoken of by a British naval officer—'The people are wholly given over to idolatry, especially in worshipping the Goddess of Mercy, Kwan-yin, who at present usurps the throne of him who alone is commissioned of God, to offer mercy to a fallen world, even Jesus of Nazareth; he who was the equal of the Creator, God of heaven and earth—Jehovah.' Another writer states—'In a natural cave I found a rudely carved image about three feet in height, of the goddess Kwan-yin.'" "As formerly the sea, land, fire, air, and other created objects had their deities—Neptune, Triton, and Vulcan,—the same natural objects have their Saints now—St. Christopher, St. Clement, and St. Agatha. Even the rural deities of the ancient Romans, who presided over roads, streets, and highways, have been closely copied by their successors of the Romish Church. In Italy, the old *Hecate in triviis* has but been replaced by the *Maria in triviis*, before whose rustic altars travellers still cross themselves, and make obeisance." But as if human sense could hardly be expected to swallow this idolatry unless enforced by authority: and as if more forcibly to prove the iniquity of keeping the word of God from the people, and substituting for it, the word of man, Idolatry is thus absolutely enjoined by the Rev. F. Gabriel Vasquez, who in the third book of his treatise *De Cultu Adorationis*, published at Mayence in 1614, and to be seen in our public libraries, thus recommends the edifying exercise to faithful Catholics:—"The truer opinion is that all sorts of things, whether inanimate and devoid of reason, or rational, may be lawfully worshipped. What is to hinder it, that anything whatever in the world may be adored, by joining it in thought with God, who is in it, preserves it, and of whom it is the image? And why not give to God the outward marks of homage, even in brute animals and foul things, and even in a rational creature? And in prostrating before it, and kissing it, might we not comport ourselves with all our heart towards God—God as the prototype of what it is the image? It is true it ought not to be done publicly, in order to avoid the scandal of an appearance of superstition." Wherein is this injunction *better* than that of the commandment (expunged, be it remembered, from the Romish Catechism) "Thou shalt not

commit idolatry?" In what respect is this Reverend *Divine* better than the Egyptian Priest, who taught the worship of onions, toads, and other "foul" and "loathsome things?" And what better would he make of us did we turn Romanists than Egyptian idolaters—eating our own gods; or worshipping creatures inferior to ourselves?

As the WORSHIPPING of ANGELS is one of the most monstrous heresies of the Romish Church, so do we read that it was one of the first corruptions introduced even in the Apostolic age itself. According to Tertullian and Epiphanius (who wrote in the third century) Simon Magnus taught this doctrine. And there is little doubt that he borrowed it from that Jewish sect known as the Essenes, who had already incorporated this with their other heresies and idolatries, and who, so Josephus tells us, were bound by oath to observe the names of the angels. St. Paul is supposed by some persons to have referred in his Epistle to the Colossians (particularly in the second chapter) to these Essenian errors; by others, to the Gnostic heresies; by others again, to the admixture of heathen rites with the Christian and the Jewish faith. It is to be especially observed in regard to this particular feature of Romish idolatry, that it clearly had its origin in heathen custom, and is only a modification of the platonic opinions concerning demons, whom the platonists represented as laying the petitions of men before the Gods, in the same way as the Romanists allege that the Saints and Angels do before the King of Kings.

As to the Doctrine of Good Works, as also of all other Romanist corruptions, the Romish Church can boast, with (what ought to be) its Bible enlightenment, no higher authority than the poor Hindoo devotee who worships the Ganges, because the merits of works performed there become according to their sacred books, exceedingly augmented. In four of the months of the year the merit is supposed to be greater than in the other months; and at the full moon in these months is still further enhanced. Consequently, masses of people crowd to the banks of the river, bringing presents to propitiate their god, and make their good works acceptable to their god. [*Ward.*] Of kin to this is the Consecration of Water in Russia, at which royalty, and the priesthood from the patriarch downwards, assemble in great number; at which the *Te Deum* is sung, and which act of consecration is performed, (somewhat in imitation of the Doge marrying the Adriatic by throwing into it a ring) by the patriarch dropping a silver crucifix into the Neva, and blessing it.

As to the BLESSING AND BAPTISM OF THE BELLS: although I do not call to mind a heathen antitype of this custom, it is clearly equally idolatrous with the worship of the Ganges or the Russian consecration of the Neva. Bells were first supposed to have been introduced into Italy by Paulinus, bishop of Nola, in Campania. In 680 they are spoken of as having been in use, by the Venerable Bede. In the tenth and eleventh centuries bells were regularly tuned to harmonize with each other. "Before the Reformation, church bells were supposed to have of themselves real virtues; it was believed that *they* prayed to God for the living and the dead, and that they had power, not only over lightning and the tempest, but over evil spirits." "On the elevation of a new Bell, many ceremonies were performed: it was baptized by a Bishop, persons of high rank became its godfathers, and certain prayers were said, expressly arranged for the occasion." [*Churches of London.*]

Exorcism in like manner is practised by the pious God-serving priests of the *one, united, catholic, supreme, and infallible* Church of Rome, as thus—Exorcism of salt, "I exorcise thee, O creature of salt, by the living God, by the true God, by the holy God," and so on. I exorcise thee, O creature of water, in the name of God the Father Almighty, and in the name of Jesus Christ, his Son, and in the virtue of the Holy Ghost, that *thou* mayest by this exorcism, have power to chase away all the power of the enemy:" and so forth. Nevertheless, how is this oneness and infallibility militated against, when I find the poor ignorant Brahmin priest attempts to satisfy, not the feeling of pseudo-Christians, but of downright pagan-Hindoo superstition, by performing "a number of incantations and ceremonies," with the water of the Ganges, "all of which have some fanciful meaning and object, such as preventing evil spirits from coming to defile the worship, or driving them away:" worship being performed by him, as by the Romish Idolater, to his pictures, images, and relics, "to the various inhabitants of the waters—the fish, tortoises, frogs, snakes, leeches, and snails." [*Ward.*] Here, too, whilst upon this subject of Exorcism, I may introduce the form of the *Christian CURSE* which Romanism adopts; and by which she may be supposed to exercise the power of driving away heretics. If I do not rejoice that as a Protestant I am not under the lash of a system which thus appals me, and makes the very marrow in my bones to shrink, and the blood through my heart almost to cease to flow, I doubt if Romanism, which uses such a fearful engine for subjecting the human mind by its terror, will make me either thankful or

Peter's first letter, (written A.D. 60, and addressed to Christians dispersed in Pontus, Galatia, Cappadocia, Asia Minor, and Bithynia,) Peter appears to have been employed in propagating the Gospel in those countries. It can, therefore, be scarcely possible—I may say it is impossible—that between A.D. 49 and A.D. 60, Peter was ever Bishop of Rome. From A.D. 61 to A.D. 65, Paul was in Rome either entirely or at two different periods. Up to A.D. 65, (or at all events up to A.D. 63,) the book called the 'Acts of the Apostles' furnishes the history of Paul, and not one word is found respecting Peter between A.D. 49 and A.D. 65 or 63. During two years of this period (between A.D. 61 and A.D. 65) Paul at Rome 'dwelt in his own hired house.' [Acts xxviii. 30.] It is manifest, from internal evidence, that Paul's second epistle to Timothy was written during this second imprisonment, and in immediate expectation of death, therefore in A.D. 66. He says 'I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course.' [iv. 6.] The note at the end of this epistle is therefore correct,—'the second epistle unto Timotheus ordained the first Bishop of the Church of the Ephesians was written from Rome when Paul was brought before Nero the second time.' Now observe, here is a letter written by Paul from Rome, where Peter was then (if ever) Bishop, to the Bishop of another church, and yet Paul makes no mention of the Bishop of Rome; and the Bishop of Rome sends no word of encouragement to his brother Bishop of Ephesus, although others (by their names evidently Romans) send messages:—'Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.'—[chap. iv. 21.] And again in the preceding verses [9, 10, and 11,] Paul says, 'Do thy diligence to come shortly to me, for Demas hath forsaken me, and is departed to Thessalonica, Crescens to Galatia, Titus to Dalmatia. Only Luke is with me.' Is it possible that Paul could have so written if his friend and Christian brother had been Bishop of Rome? From these premises I conclude that Peter was not Bishop of Rome between A.D. 49 and A.D. 61, or between A.D. 61 and A.D. 66—in short, that he never was Bishop of Rome. But the evidence derived from the letters of Paul and Peter goes further. Paul, (most probably writing from Corinth A.D. 56 or A.D. 58) in his letter to 'the Romans,' is perfectly silent as to Peter being their Bishop. Is it possible he would have been silent if Peter had been then or previously such Bishop? Would he not have written his letter

to Peter as Bishop, rather than to his flock—in the same way as he wrote to Titus and to Timothy? Again, Paul in his letter to the Ephesians, in his letter to the Phillippians, in his second letter to Timothy, and also in his letter to the Hebrews, is perfectly silent as to Peter being, or having ever been, Bishop of Rome. Is it credible that he would have been wholly silent upon so interesting a subject? But the evidence does not even close here. St. Peter is himself a witness against the Romanists. In his first letter, (probably written A.D. 64) addressed ‘to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,’ and which the Romanists say was written from Rome, he makes no mention of his bishopric, does not describe himself as Bishop, and unless ‘Babylon’ means ‘Rome,’ sends no message from Rome. The same remark applies to Peter’s second letter, supposed to have been written A.D. 65, and by the Romanists said to have been written from Rome.” Whilst, therefore, we do see a very near affinity between the Heathen Pope and the *soi dissant*, Christian one; we can perceive no ground whatever for the pretension of nearness to, or relationship between, the modern Pope of Rome and St. Peter, the ancient Christian martyr. Consequently, no argument can be maintained in favor of the vaunted supremacy, which the perverts are ready so anxiously, yet so unadvisedly, to swear by.

As to the INFLUENCE OF THE PRIESTHOOD, I find that the idolatrous priests of the ancient heathenism, were like the priests of the Romish worship, “—the life and soul of the system.” They prescribed its duties and its penances, and were the authorized guides of the people, *whom they kept in ignorance, and virtually encouraged in sin*. And it is not unworthy of notice that they used the *tonsure*, as to which it is to be remarked, that this custom had its origin in Egypt, wherefore the Jewish priests were especially forbidden to shave their heads, or to make any baldness upon them. [See Leviticus, xxi. 5, and Ezekiel xlv. 20.*] In further corroboration of this PAGAN and ROMAN SIMILITUDE, Mr. M’Culloch says, that EDUCATION in the Papal States, is in the most degraded state imaginable. *It is wholly in the hands of the Clergy*, and is conducted on the principle, if we may so call it, of embuing the pupils with the grossest prejudices, and of *proscribing every study or pursuit that might tend to expand or enlighten*

* For some of the illustrations under the whole of this head of discourse, I am indebted to an article in the Churchman’s Penny Monthly Magazine, entitled “Popery and Paganism.”

their minds, or make them acquainted with their rights and duties." And further, I find "the priesthood (of Rome) forms a very numerous portion of the inhabitants; for besides *thirty-seven* cardinals and bishops, it appears according to the Census of 1836, that there were then in the city *three thousand four hundred and ninety priests and monks, besides one thousand three hundred and eighty four nuns*;" the result of which is that "Rome, once the mistress of the world, the seat of arts, empire, and glory, *now lies sunk in sloth, ignorance, and poverty, enslaved to the most cruel as well as to the most contemptible of tyrants—superstition, and religious imposture.*" [*Middleton's Cicero*, 494, 4to Ed.] A condition this, incident to every country cursed by the blighting influence of Romanism; as well as among the degenerate pagan tribes.

As to the greater UNITY which Mr. Anderdon professes to find in the Romish Church than in the Protestant; this is a mere figment of imagination. No such thing does or can exist in anything where human agency or instrumentality are employed. I am aware that this belief follows as a consequence of Mr. Anderdon's view of a Church, that it is not earthly but heavenly, "whose origin is from God, animated with a life from God, inhabited by the presence, power, and truth of God." But inasmuch as one delusion does not make another non-delusive, that is, does not convert the Church militant into the Church triumphant; so does not Mr. Anderdon's peculiar view of what the Church on earth, composed of frail, erring, mortal man, is, make out either that that view is a correct one, or that if it be, with all the evidences of corruption and non-christianity which the Romish Church exhibits, there is the remotest degree of evidence that she is that spiritual Church contended for. His contention therefore for unity on the part of the Church of Rome, is beside the question, and baseless as a vision of sleep.

But to take the question on Mr. Anderdon's own ground. I deny the unity of the Romish Church because the divines differ in opinion and teaching (as we have seen) on what her doctrines are: because of the constantly shifting belief and practices which have characterized her, every fresh interpolation of error carrying her still further from, instead of bringing her nearer to, unity of the faith: because she has diversity of discipline, and numerous orders of people distracting her bosom—Dominicans, Franciscans, Carmelites, Jesuits, Blue friars, Black friars, Grey friars, and begging and mendicant monks, thus realizing the pithy observation of Dr. Cumming,

[Lec. 7.] "I am sure if the Apostle Peter could behold them, assembled in a motley crowd, *all professing to be successors of the Apostles*, and to belong to *the one Catholic Church*, surprised at the spectacle, he would exclaim 'Paul I know, and John I know, *but who are ye*?' Further I contend that *mere* unity, is no proof of rectitude. The ancient Idolaters, the modern Pagans, the Jews, the Unitarians, and other false worshippers, are all *united* in their several bonds of belief or prejudice, yet are far from unity in the truth; whilst the Papist unity is nothing more than a unity of fear and ignorance, in which there is no radiant light, no intellectual concord, but a slavish obedience, that binds mind and body in the fetters of superstition and the chain of terror; in which independence of spirit, enlightenment of understanding, and strivings of conscience, are utterly stagnant and lost—a system in which

—"all life dies, death lives, and nature breeds
Perverse all monstrous, all prodigious things
Abominable, unutterable."

Milton's Par. Lost.

Let us then, as we behold the contrariety of opinion, but the simplicity of belief in Protestant Christianity, which proves its vitality, boldly exclaim with Dr. Cumming, "Mine be the rolling waves of the ocean, rather than the putrefying Dead Sea! Mine be the roaring cataract, rather than the stagnant marsh! Mine be all the excitement of living truth, rather than the quiescence of pestilential error!" It is to this professed unity, which has broken down opinion, which has retarded the progress of truth in its purification of men's minds, which has robbed the Romish Church of its vital influence upon the heart, and in enforced obedience contracted, "cribbed, cabinned, and confined" religious principle, and curbed virtue in the pretended attempt to restrain vice, that I trace the dreadful depression of mind, feeling, intellect, and principle, which characterizes every Romish nation under heaven. I acknowledge that there can be but one Church of God—"one living Catholic Church" but there may be many outward manifestations and developmmts of it, in its contact with the world. And it is by this very process that the whole Catholic truth of God is preserved. Examine the claims of the Protestant Church and the Roman, and how far more simple, spiritual, and apostolic, are those of the former than of the latter; how much more marked is the unity of belief and practice, notwithstanding this diversity of Protestant Churches, all holding the "Head."

carry the condemnation of that which is called religion in its own right hand; deceive the soul with "lying lips;" and bid us thank God that we are yet without the pale of such a Church as that of Rome! of which the best that can be said is, that it is the master-piece of Satan, for reconciling guilty man to his own fallen nature! or, to quote the terse language of Sir Thomas Browne, that it is a system which teaches us to paint the sepulchres of ourselves, and beautify our own corruptions.

With respect to LEGENDS AND TRADITIONS: which are current in the Romish *Christian* world, there are some adapted to every kind of credulity, and to every degradation of intellect. If I allude to those believed in at the present moment, among the Romanist faithful, which are utterly derogatory to common sense, demeaning to religion, and trifling with the character of the God of truth, I do so, not to ridicule religion, or perpetuate blasphemy, but to contrast them with others (I will not say as senseless, because it is not so, but as irreligious and unchristian as they) one of them believed in, where, hitherto, I would say, the light of Christianity had never beamed, were it not that it is evident the vital truth, how or when taught or believed in, who shall say? has degenerated into a fable—among a tribe of savages; and ask you, if you can, to decide for yourselves wherein the enlightened God-professing Romanist has the advantage over the poor ignorant African heathen! the belief of whom, you are asked, to deem preferable to our simple, unspeculative Protestant faith. I give the African story first.

Captain Allen Gardner, in his *narrative of a Journey to the Zoolu Country, in South Africa*, says, that the Zoolus recount that their forefathers believed in the existence of an over-ruling spirit, Villenangi, which literally means the *first appearer*, and that he soon after created another Heavenly Being of great power, called Koolukoolwani, who came down to earth to publish the news, and to separate the sexes and color of mankind! that whilst on earth, two messages were sent to him from his Father, the one by a chamelion—that men were not to die; the other by a lizard, with a contrary decision—but unhappily the latter overran the former, and delivered his message first: and, consequently, to the tardiness of the chamelion is owing our condition as mortal beings, for that thus death came into the world. We recognize here as it has been said "evidently an indistinct and confused idea of the incarnation of our blessed Lord, and of the entrance of sin into our world. Satan employing the body of a reptile to

practise his first deceit upon mankind:" singularly, enough, the lizard being the very next link in the animal kingdom to the snake.

So much for the heathen belief, now for the (Romish) Christian credulity.

We need not proceed far for a specimen. The fishermen of Boulogne, says Rae Wilson, believe (amongst many other absurdities) that in the year 668, a boat coming from Jerusalem, without any living being on board, was driven into the harbour with a statue of the Virgin Mary in it, carved in cedar wood by St. Luke, the Evangelist. "This was called 'the Boulognese Virgin,' and was placed in the Cathedral as a highly sacred object. During the revolution, the paltry idol, *at the feet of which kings and princes had worshipped*, was thrown out, and committed to the flames." Other tales are also told of pictures that have been mysteriously painted; like that in the Annunciato, at Florence, the drapery of which, the inscription upon it records to have been the work of Bartolomeo; but the painting of the face of which is impiously ascribed to God; of cities in the times of danger that are alleged to have been miraculously saved in times of danger—as the Volto Sancto at Lucca; of blood wonderfully liquified, such as that of St. Genaro, at Naples; of tears of Christ that have been marvellously preserved, and milk of the Virgin that has been bottled up and never wasted. I shall cite only one more of these pious Romanist fables for the sake of contrasting it with a purely pagan one. It is told by the Rev. Hobart Seymour [*pilgrimage to Rome*] who relates that in the Cathedral at Lucca, there is a picture with an inscription setting forth that "after the ascension of our Lord at the Mount of Olives, he sent an angel to Nicodemus with a special command to make an image of our Lord. In obedience to this injunction, repealing the second command of the Decalogue, the faithful Nicodemus proceeded to hew the trunk of a tree into the form of the proposed image." The absurd story then goes on to say that "he found some difficulty in making the face, and fell asleep, but most conveniently, on awaking, he found that the Divine power had descended, and perfected the Image by miraculously adding the true likeness to the face. There is an altar erected in the Cathedral to this image, and the miraculous face itself, or a copy of the miraculous face, for I cannot determine which, is shewn under the altar. I carefully examined it immediately after a poor woman had devoutly worshipped it." These legendary myths, however, are fully matched by the miraculous fire [*see*

Parson's Journal of a Visit to the East] supposed to be the descent of the Holy Spirit under that similitude, at the Holy Sepulchre Church, at Jerusalem, at which Turks, Jews, Christians, and people from every nation under heaven assemble : and they certainly are not outvoted by the legendary supposition recited by Major Edwardes, in his interesting work on the Punjab, of the reason why Mooltan is so particularly overburthened with heat. The not more ridiculous story runs thus ; and it is quite as good as any authorized and orthodox Romanist can adduce in proof of the supremacy and infallibility of his Church. " Its heat," says the gallant narrator, " is immortalized by some malicious visitor in a miserable couplet which no translation can spoil :—

" Churchyards, beggars, dust and heat
Are the four best things at Mooltan you'll meet."

The churchyards, beggars, and dust are not to be denied by the most patriotic Mooltanee ; but are explained away into evidences of *sanctity*, wealth, and traffic. The heat, which is equally incontestible, is thus accounted for. Once upon a time there lived, at Mooltan, a holy man, called Peer Shumsh. His thoughts were in heaven, so he kept no kitchen ; but, when he happened to be hungry, he, in all simplicity, begged a dinner. One day he was seized with hunger in the city, very near a butcher's. He begged, and received a chop, for the butcher was a good Muhommudan. Peer Shumsh went on to a cook-shop, and, laying his chop on the girdle, said, in an absent way, ' Cook that for the love of Muhommud ! ' The cook was a bad man, and did not care a sheep's tail for Muhommud ; so he took up the chop and threw it into Shumsh's face. There is no doubt, if the outraged Shumsh had prayed for the whole city of Mooltan to be swallowed up by an earthquake, it would have happened ; but to his everlasting honor, he did not. He mildly picked up the chop, and, turning his eyes towards the sun, implored that luminary to supply what man denied. The sun, to the consternation of all Mooltan, descended three degrees, and cooked the chop of Peer Shumsh to a turn ; after which as an everlasting punishment to the city, the sun never went back, but continues to the present day, a burning example to all young Muhommudans, three degrees nearer Mooltan than to any other city in Asia !"

Now what better are the Roman pagan legends than the Mohammedan, or the Zoolu ? or why, upon their evidence of truth, should we not be as much asked to become Turks or African

Heathens, as Papists? How loftily, in her purity, does the Protestant Church soar above the Romanist; and how degraded must that intellect be, that could give up the gospel of truth for the fable of Christianized Paganism!

As to the BURNING OF LIGHTS AND TAPERS ON ALTARS AND BEFORE IMAGES AND PICTURES, it is well known that this practice so prevalent in all Romish Churches, is constantly referred to by Pliny, Cicero, Virgil, and other classic authors, as being common to the heathen worshippers. Lactantius says, "They light up candles to God, as if he lived in the dark; but do not they deserve to rank as madmen, who offer up lamps to the Author and Giver of light." The primitive Christians were accustomed to expose this practice. Parson says, [*Journal of a Visit to the East*,] "that on entering the Gate of the Holy Sepulchre Church at Jerusalem, his attention was struck by the stone of unction, venerated as the place where the dead body of Christ was anointed previously to burial; at each end of which stone, large candles were kept burning, whilst several silver lamps were suspended over it. This stone, the pilgrims having crossed themselves, devoutly kiss." The Chinese Idolaters likewise adopt a similar practice of "lighting up." Slater in his account of the Chinese Temples and Idolatry, narrates that he was particularly struck by the number of painted candles that he saw burning before the idol. He relates that "the candles are about one hundred in number, of various sizes from one to three feet high, and measuring from two to six inches in circumference. These are kept burning during the time of worship." "Every worshipper on his entering the temple, presents his lights, and receives six sprigs of incense; three of these, after bowing to the idol," (Romanism again in another feature) "to intimate that he is about to worship, he places close to the image, and the others at a short distance, and returning to the cushion in the front of the idol, pays his homage, which consists in kneeling down and bowing his head to the ground three times: and this also is repeated three times." So that poor Popery that boasts itself so much of its supremacy and infallibility, has after all *no claim at all to be Christian*, but only to rank as one among the many idolatrous systems of paganism which requires "purgation."

With respect to VOTIVE OFFERINGS—which are a mere attempt at *bargaining with the Deity*, it is well known that it is impossible to enter a Romish Church anywhere on the continent, without being struck with the immense mass of pictures, images, relics, and "offerings," which are everywhere presented to the

instances he met with (a singular parallel to the fact of penance being enjoined upon Romish devotees for eating meat during fasting time) was one of a man who had been guilty of eating pork, which was strictly prohibited by the Gentoos. "This man," he says, "when I saw him had held a flower pot filled with earth, and had then a flower in it, for *fifteen years* : and I was informed on the spot, he had to hold it for six years more. This poor creature was dreadfully emaciated, and, as may naturally be supposed, the arm and hand which contained the pot, were withered, and the nails, which were seven or eight inches long, curled in every direction. Another man who had just completed *twenty years' penance* of subsisting on a pint of rice water a day, I have since heard died in consequence of the change of diet after his liberation." Flagellation was likewise an Egyptian practice, as related I think by Sharpe in his history of that country—a practice worthy of the professed idolater—but how degrading to the professor of Christianity!

As it has been well said, then, by the author from whom I have so freely borrowed, "Rome boasts of antiquity, and it may be conceded to her, but it is an antiquity of a more remote and darker age than that to which she lays so authoritative a claim. Her doctrines and her practices may well shun the light, for they savour of a period ere yet the 'Sun of Righteousness' had arisen upon this benighted world. To dispel such darkness was the great object of His appearing."

With the claim to supremacy and infallibility on the part of the Church of Rome utterly annihilated, then, every other of her pretensions must fall to the ground. If she be not infallible, she is erring; as all human institutions, however divinely appointed, are; as otherwise, there would be no difference between the Earthly and the Heavenly—for earth would be no longer the place of pilgrimage, and time the period of probation. And if she be erring, the question arises, are not her errors such as must make us shun her as "the pestilence that walketh abroad at noonday?" And to this there can be but one reply. Her embrace is deadly; her breath, poisonous; association with her to the last degree, perilous to present peace and future well-being—therefore it is our duty to shun her, "to go not near her, to pass by her and turn away."

There remain now only two other topics briefly to be touched upon, although many more might be referred to. Those are the direct and positive immorality which Romanism encourages and enjoins: and the civil restraint, the social discomfort, and the national degradation it involves. These are amongst the direst

curses of the papal system. They follow as a natural and inevitable consequence upon it. They are inseparable from it. They flow with all their impurities like streams of molten lava through the heart, checking its purest impulses, chasing its noblest principles, and changing what should be the fertile soil wherein beauty, love, harmony, and universal philanthropy should grow up, into hard, dull, uncultivable stone, where the heat of a persecuting spirit, and the storms of religious hatred and political rancour, wither and destroy the seeds of religious liberty and truth, that might otherwise not fruitlessly be scattered upon it; and which repel the warmth and confidence of natural affection, of social endearment, and of national happiness. And it of necessity, must be, that a Church which has "plunged into the grossest apostasy in principle," should produce "the direst immorality in practice." How forcibly and nervously has Dr. Cumming stated the case, here, of the contrast between the pretence of Romanism, and its reality; and observe that the energy which Romanism puts out seemingly to propagate truth and save the soul, is but a bait to destroy. "Her outward glory," he says, "is the covering of the corruption of the grave. The true description of the gorgeous splendour of the Romish Church is a very painful, but a very plain one. The Italian bandits construct beautiful palaces and halls, but it is out of the robbery of orphans, and the plunder of widows. The syren's music charmed the unwary traveller, but it was to his destruction. Both, I venture to assert, meet their most appropriate antitype in the ritual, the beauty, and attractiveness of the Romish Church. Her music is that of the syren's that lures to ruin; her architectural beauty is that of the Italian bandit's hall, constructed out of the spoils of a dishonored God and degraded souls. Her whole structure presents a moral *fac simile* of the Egyptian temples of old, in which was the most imposing architecture without, while the gods within were the filthy creatures of the Nile, and the vegetable products of its mud." [Lec.5.] Is this a system, then, which we, as Protestants, ought to be in haste to help? Is this a Church whose work of impiety, of mental darkening, and social alienation we ought to be swift to aid? Is there anything so commendable in the perseverance with which she puts pope and cardinal above God and all institutions, whether human or divine, and renders everything amenable to human laws; for the pope, despite his impious pretence, is no more God than is Juggernaut or Bramah; and in the perverseness with which she affects to have power to operate in ruling mankind, and controlling our civil rights and our

eye. These are many of them of a most costly character. Among them, the votive offering said to have been vowed by Lord Fielding, one of the more recent pervers—of a silver cradle to “The Mother of God” if she will be propitious to his hope for offspring—will we presume, in some future day, be venerated with devout fervour. Chains, rings, brilliant gems, and precious stones, jostle fleshless skeletons in gorgeous trappings and splendid array; legs, arms, and other portions of the human frame, in all kinds of material, are in contact with crosses, before which multitudes bow—mistaking the shadow for the substance—the type for the reality. There are also brazen serpents, and other articles of superstitious regard, in these Churches, one of which is said to be the original set up by Moses. How few, as they look upon all these gewgaws and think of mitred popes, bishops, abbots, priests, archdeacons, monks, jesuits, nuns, and Romanist laymen who bow and bend and cross themselves in the midst of all this blaze and mockery, in cathedral, church, abbey, convent, and monastery, are aware or even give it a thought that these are but the relics of pagan homage to the principles of life and being! a natural theology unspiritualized by the divine. These votive offerings, says the author I have before quoted from, “it is well known are to be seen suspended everywhere before the shrines of the Virgin and the Saints, either pictures of cures wrought through the instrumentality of saints, or small waxen models of legs, arms, hands, feet, horses, oxen &c., as the case may be. *They are exact copies of HEATHEN ORIGINALS, to be seen at this very hour in the British Museum, and in the Cabinets of the lovers of antiquity. No one heathen custom is so frequently mentioned.*” What is this but one remove from the poor half savage Idolaters of the Sandwich Islands, the New Zealanders, and others, whose gods are so small you may put them in your waistcoat pocket, are too numerous to count, and are too loathsome to look upon without disgust. Scarcely anything is more common with Romanists than vowing gifts to the Virgin, if she will grant the prayers of her votaries, such as that before referred to of Lord Fielding: and though perhaps the promise is often performed, it cannot be doubted that the vows preponderate far over the gifts. But what is this but bargaining with God, or in other words, purchasing his favor with the gold and silver he himself hath made. I may here mention one case in particular as illustrating the depth to which idolatry, under the form of false christianity, can descend. It occurred at Lucca, during the time of the raging of the cholera some years since at Leghorn. *A Country PRIEST* being asked

if he thought that the Cordon then established would keep away the pestilence, replied, that they had a surer safeguard than that—not the Almighty, in whom a real Christian would have put his trust—but the “*Volto Santo*.” This is a wooden image of the Saviour, which tradition alleges to have been miraculously washed ashore at Lucca, and which is enshrined with great pomp in the Cathedral. It is uncovered at stated times, and is an object of the devotion and offerings of all classes. The cholera having died away, the inhabitants of the Duchy raised a large subscription under the sanction and *at the instigation of the heads of the church*—“to purchase a silver candlestick in honor of the *Volto Santo*.” The system of haggling for health and blessing by so-called Christian men, is not, to my mind, very much less degradingly superstitious than that of the deception practised among the Chinese by the priests of Fo; which in one instance caused a father, who had paid largely for the services of the idol to restore his daughter to health, in despair at the death of his child, to raise an action at law against the god, which god—when the charges were proved, that the money was paid, and the cure not effected—was banished the kingdom, and his temple demolished. In like manner, we are told that the Hindoos carry on a complete system of bargaining with their gods, or rather “a compound system of flattering, cajoling, bargaining, and threatening.” That cannot be Christianity, then, which lowers the Deity to the level of a heathen idol. Superstition is not worship. And, when we have sounding as it were in our very ears, the awful words of Jehovah, “To what purpose is the multitude of your sacrifices unto me?” —“When ye come to appear before me, who hath required this at your hands?” —“Bring no more vain oblations, incense is an abomination unto me,” [Isa. i. 11—13,] it is at our peril, if we turn not away from that “multitude of sacrifices,” and those “vain oblations,” and “incense,” which are “an abomination” unto God: and which are the cardinal characteristics of the Papacy; and, at the best, but the mere perpetuation of heathen rites and pagan ceremonies and observances.

As to the use of HOLY WATER. As this was, so far as we can learn, the first innovation made on the pure and simple doctrine of the Christian religion—the first incorporation of Heathenism into professed Christianity, just 120 years after the birth of Christ—so was it the first argument which the Romish Church raised up for herself against her claim to infallibility, as well as to supremacy over the Christian world; seeing that she thereby admitted herself to be reverting to that Hea-

others, that visiting such places was highly meritorious, that it tended to satisfy divine justice, and to obtain the favor of heaven. Pilgrimages to such spots were consequently an essential part of their religion. [*Paganism and Popery*] Plutarch (in Numa Pompilius) says, "By the establishment of *supplications and processions* to the gods, which inspire reverence while they amuse the spectators, and by pretended miracles and divine appearances, he (Numa) *reduced the fierce spirit of his subjects under the power of superstition*. Apuleius gives the following description of these religious processions. "The chief magistrate used frequently to assist in his robes of ceremony, attended by priests in white vestments with wax candles in their hands, carrying upon a pageant, or thensa, the images of their gods dressed out in their best clothes; these were followed by the chief youths in white linen vestments singing hymns in honor of the god whose festival they were celebrating, accompanied by crowds of persons of the same religion with flambeaux or wax candles in their hands." Do not Italy, Spain, and Portugal, rival in the performance of their pseudo-Christian rites, these pagan pageants? With regard to these "lying wonders," "image worship," and "processions," there is a remarkable similitude between the Heathen Idolatry, and the Romanist, as exhibited in the homage done to the Romish Idol—the Virgin—and to the heathen gods and goddesses. I may here refer to one striking case of parallel—the *Great Diana of the Ephesians*,—"THE MOTHER OF MANKIND"—and the *Virgin Mary*, the tutelary patroness of Florence, in Tuscany—"THE MOTHER OF GOD"—already referred to under the head of "Lying Wonders." The heathen Diana, or rather the image, was worshipped as the goddess of hunting, of travelling, of chastity, of childbirth, of enchantment, and was usually represented as a huntress with a crescent on her head, and attended by dogs. She generally derived her name from the place in which she was worshipped, and was severally Diana, Luna, Lucina, Hecate, and Proserpine. The Ephesian goddess was however, represented in a different character as the "Mother of Mankind," being represented with several rows of breasts—intimating that at Ephesus she was regarded as Nature—or the Universal Mother; and on her head was a high crowned cap or mitre. According to Mucianus and Pliny, this famous image was the work of a very ancient sculptor, named Canetias. It was composed of ebony, or vine wood, and "the priests availed themselves of the remote antiquity and uncouth form of this image, to *persuade the people of its divine origin*." In pageants and processions the goddess was repre-

sented as borne about in a car resembling her own temple. Incidentally also I may here refer to Juggernaut, "the Moloch of the Hindoos," who is represented by Dr. Claudius Buchanan as being a block of wood having a frightful visage painted black, with a distended mouth of bloody color, his arms being of gold, and dressed in magnificent apparel. On state occasions he is brought out with his brother and sister idols, called Bolo-vam and Shubudra, who receive equal adoration, and are *seated on thrones* of nearly equal height. "On the 18th, of June, 1806," says the Doctor "I witnessed a scene which I shall never forget. It was the great day of the feast: and at 12 o'clock the Moloch of Hindostan was brought out of his temple amid the acclamations of hundreds of thousands of his worshippers. When the idol was placed upon his throne, a shout was raised by the multitude such as I had never heard before."—"A body of men having green branches or palms in their hands, approached with great celerity. The people opened a way for them, and when they had come up to the throne, they fell down before him that sat thereon, and worshipped. And the multitude again sent forth a voice 'like the sound of a great thunder.'"—"The idolatrous processions continue for some days longer, but my spirits are so exhausted by the constant view of these enormities, that I mean to hasten away from Juggernaut sooner than I first intended. As to the number of worshippers assembled here at this time, no accurate calculation can be made." How much, how too much, do these processions and pageants resemble those of modern days, in the Carnivals, the Elevation of the Host, the Processions of the blessed Virgin, the Feast of the Annunciation, the Illumination of the Cross, and other Romish religious festivals. Of the Carnival Mr. M'Culloch says, "it may be sufficient here to observe that in its license and intrigue, unbridled mirth and its levelling of rank; nay even in the season of its celebration, it bears an obvious resemblance to the Roman Saturnalia: but it approaches perhaps more closely to the feast of Cybele, when according to Livy, (xxiv. c. 14) the richest draperies were hung from the windows, masquerading took place in the streets, and every one disguising himself as he pleased, walked about the city in jest and buffoonery."—"Religious festivals are very frequent, but occur oftener between Advent and St. Peter's day than at other seasons. The pope celebrates mass and confers his public benediction in St. Peter's on Christmas Day, Easter Day, Whitsunday, and other festivals, on which occasions the solemnities are unusually grand, and attract immense crowds to the church,"

taining it, he *can commit mortal sin.*" [Liguori, dubium iii.] Nevertheless, to steal a small piece of relic, such as the holy cross, *the hair of the blessed Virgin, &c.,!!! is mortal sin*; for which excommunication is to follow. [Dubium ii.]

As to seduction, strange admission, this infallible Church acknowledges that it is possible even for a holy Father Confessor to commit this heinous sin: but no less strange inconsistency declares [P. Antoine t. 4, p. 430,] that if a confessor have "*seduced his penitent* to the commission of a carnal sin, not in confession, nor by occasion of confession, but from some other extraordinary occasion," he is *not to be denounced*: but, adds the saintly instructor, "if he had tampered with her from his knowledge of confession, it would be a different thing; because, for instance he knows that person, from her confession, to be given to such carnal sins." At the same time, still more to shield these holy sinners, Dens says, [vol. vi., p. 295,] "Confessors are advised *not lightly to give credit to any woman whatsoever* ACCUSING THEIR FORMER CONFESSOR."

Equivocation, what I suppose would be called the *white lie*, both Dens and Liguori, with the utmost compassion, evidence for it almost a fatherlike affection and regard, because, forsooth, when "there is just cause for concealing the truth, it is concealed without a lie;" and as if this was not a sufficient disregard for, and disrespect of that holy precept which bids us "neither deal falsely, nor lye one to the other:" [Levit. xix. 12] these model theologians and immaculate religious preceptors, —these *infallible* teachers—proceed further to say, "it is a certain and a common opinion amongst all divines," *of the Romish Church it should have been said*, "that for a just cause *it is lawful to use equivocation* in the propounded modes, and TO CONFIRM IT (EQUIVOCATION) WITH AN OATH." Yet in a work older, and more authoritative than these—a writing really infallible—in the WORD OF GOD, I find it said the curse shall enter "into the house of him that sweareth falsely by my name; and it shall remain in the midst of his house, and shall consume it with the timber thereof, and the stores thereof:"—So dreadful is the denunciation against Messrs. Dens and Liguori's permitted perjury or swearing falsely by God's name. Moreover, God himself has declared that he will be "a swift witness against false swearers," [Malachi iii. 5.] In like manner witness on oath, so says Romanism, can swear (by mental reservation, a most jesuitical but unchristian loop hole) that he does *not* know a crime *which in reality he does know*. So, also, may a man commit crime and innocuously swear he is innocent

astonished at so strange a corruption of religion ; and feeling how deeply thankful we should be for the holy occupations of an English Sabbath, and the beautiful and touching simplicity of our Protestant services." Yet it is to resign this simplicity of worship, to give up these holy sabbath occupations, and to substitute for them those corruptions of religion, and those gross desecrations, that Mr. Anderdon and the ninety clerical perverts beckon us over to the other side of that Jordan which separates us in the spiritual life we enjoy, from the spiritual death they summon us to.—Shall we go !

As to the use of ROMANIST RIGOURS and austerities, few who know anything of Romish practices can be ignorant that at one time, although the practice may not now be carried to the same extent, macerations, flagellations, cuttings with knives, and other modes of discipline, such as wearing hair shirts next the skin, with an avowed object of "mortifying the flesh," if not of winning the favor of heaven, were common among some, if not all, the orders of Romanists, as we shall presently see. It may not, however, be so generally known that the same superstition still prevails amongst the Indians and the Chinese, and that consequently, herein also, Romanism and Paganism are on a par as to infallibility and supremacy. In an article taken from the Edinburgh Cabinet Library, I find it stated, that "Self-torture, under almost all superstitious religions, is supposed to confer on the sufferer a peculiar merit. Though not carried to the same extravagant height in China as in India, it is still extensively practised, and is made subservient to the interests of spiritual begging. Nieuhof heard of a reputed saint who continually wore iron chains, till the flesh became a receptacle for worms, which he saw with pleasure deriving nourishment from his person. The same traveller observed a man, who, muttering to himself, violently struck his head against a stone ; and two others who furiously beat their heads against each other."—"Le Comte met with a young aspirant who had shut himself up and was carried about in a sedan chair, the interior of which was set round with nails, so that he could not move on the one side or the other without being wounded. He persuaded the people that these spikes in proportion to the tortures which they inflicted, acquired a supernatural virtue." Such absurd burlesques upon religion when displayed by ignorant heathens, excite our compassion ; but when their counterparts are presented under a form pretending to be Christian, do they not rather merit our censure, and compel us, instead of resigning ourselves to the system which suffers them, to pass them by with contempt, or—horror ?

ray, to please whom, the Prime Minister of England, (Lord John Russell) cut off two thirds of his Papal Aggression Bill, has publicly, and in writing, declared that he has "*no hesitation in recommending it*" (Peter Den's work on Theology) "*as a useful summary to attentive perusal.*" As these, then, are the doctrines *not of individuals*, but of the *Romish Church*, ought we not to wish Mr. Anderdon and every other pervert, much joy of the discovery that the doctrines of the Church of Rome are more truthfully definite than those of the Anglican Church, and to be very anxious, that so long as they can enjoy it, they may keep all the satisfaction arising out of it to themselves; only hoping that when next a fanatical vagary may seize them, if they should be inclined to turn Musselmen or Greeks, they may not be satisfied with slighter evidence of the untruth of Roman doctrine, [Anglican, says the "Letter,"] and the truth of Mahometan over Greek doctrine. [Roman, the "Letter" has it, page 4.] To proceed then. These sanctified writers do not "grow in grace," but they do *miraculously* increase in impudence and immorality, for, as if it were not sufficient to say that it is sound scriptural doctrine that evil may be done that good may come of it, they allege fearlessly, and I suppose unblushingly—at all events the print before me does not turn red—that IT IS LAWFUL TO AFFORD AN OCCASION OF SIN. For instance, if a master's servant, or a father's child have a propensity to steal, "it is lawful" "*not to take away the occasion of stealing.*" So if a man suspect his wife of incontinence, he *may permit her to commit adultery*, and may lay a snare for her, that he may "*detect her in the act.*" And the jesuitical reasoning upon which Master Liguori supports the opinion, is certainly a masterpiece of word-craft—which nevertheless is as shallow, every whit, as it is meant to be ingenious, and is most horrible. It is because when a husband or master affords an opportunity of committing adultery or theft, he does not truly induce to sin, (nor cause the sinner to refrain from sin, but doth edge him or her on to do the iniquity, and doth lay the bait and ensure the temptation, as the Devil did our first parent Eve,—oh devillish doctrine! oh hellish casuistry!) but he only affords an occasion of sin, and in permitting the sin of another does so for a just cause, viz., that he may preserve himself from an evil which is about to come. For, say these profound speculators upon human motives, infirmities, and passions, it is one thing to induce to, and another thing to afford an occasion of sin. The former is intrinsically evil; the LATTER is NOT intrinsically evil. Oh! fine drawn distinction!—What a substitution without a difference!

tions, and "to suffer vicariously the scourgings and other involuntary pains of penitents," and adds, "How far these holy men fulfilled their numerous contracts of this nature, it is impossible to ascertain." To the kind and extent of the corruption of the doctrine of Repentance into that of Penance, I have already referred; and that this same doctrine of penance is not one exclusively belonging to the Romish Church, so that she has not even the satisfaction of originality in this matter, any more than in regard to any other of her semi-christianized heathenisms, we shall now see. First of all however, I will recite a case or two on the one side, and then a parallel case on the other, in proof that if in holding the doctrine of penance, the Romish Church be infallible, at all events she is not supreme, her claim in this respect being contested by the poor ignorant Indian devotee. The following are a few of the hundred illustrious Romanist examples of penance, or of voluntary pains inflicted as a sort of compensation, or taking of time by the forelock, as we say, on the principle of whipping the innocent child to keep it from sin, and consequent punishment. With the practice of wearing hair shirts, belts, girdles, and other modes of discomfort, as I have said, all will be generally familiar. In the Roman Breviary, [quoted by Dr. Cumming,] at page 591, it is stated that Magdalen de Pazzi "tortured her body with hair-cloth, whippings, cold, hunger, watchings, nakedness, and all kinds of punishments." At page 572 it is related that St. Anthony "lay down to rest upon the ground on naked boards, always wearing a hair-cloth, and sometimes an iron chain." St. Juliana [*Summer portion*, page 398] "was wont to bruise her body with scourges, knotted little ropes, iron girdles, watchings, and sleeping on the bare ground," and to half starve herself, and that on a vile sort of food. St. Jerome Emilian, [page 483] hid himself in a cave, beat himself with whips, fasted, prayed, and slept on the naked rock." Cardinal Wiseman tells us that his favorite Saint (!) Liguori flogged himself so that he was almost dead. St. Ignatius followed suit with iron whips. So St. Cajetan is said to have beaten himself for whole nights together, and to have worn iron chains, and disciplined himself with violent and long beatings. I need not recite more, though many such instances might be named, of punishments, self-inflicted, as well as of penances ordered by the Romish priest—the Romish Church: I turn, therefore, to the other side of the picture. An Indian traveller tells us that on the road to Magagong, (Bombay) he saw a place where the natives who had lost caste, do *penance*. Amongst the most remarkable

instances he met with (a singular parallel to the fact of penance being enjoined upon Romish devotees for eating meat during fasting time) was one of a man who had been guilty of eating pork, which was strictly prohibited by the Gentoos. "This man," he says, "when I saw him had held a flower pot filled with earth, and had then a flower in it, for *fifteen years*: and I was informed on the spot, he had to hold it for six years more. This poor creature was dreadfully emaciated, and, as may naturally be supposed, the arm and hand which contained the pot, were withered, and the nails, which were seven or eight inches long, curled in every direction. Another man who had just completed *twenty years' penance* of subsisting on a pint of rice water a day, I have since heard died in consequence of the change of diet after his liberation." Flagellation was likewise an Egyptian practice, as related I think by Sharpe in his history of that country—a practice worthy of the professed idolater—but how degrading to the professor of Christianity!

As it has been well said, then, by the author from whom I have so freely borrowed, "Rome boasts of antiquity, and it may be conceded to her, but it is an antiquity of a more remote and darker age than that to which she lays so authoritative a claim. Her doctrines and her practices may well shun the light, for they savour of a period ere yet the 'Sun of Righteousness' had arisen upon this benighted world. To dispel such darkness was the great object of His appearing."

With the claim to supremacy and infallibility on the part of the Church of Rome utterly annihilated, then, every other of her pretensions must fall to the ground. If she be not infallible, she is erring; as all human institutions, however divinely appointed, are; as otherwise, there would be no difference between the Earthly and the Heavenly—for earth would be no longer the place of pilgrimage, and time the period of probation. And if she be erring, the question arises, are not her errors such as must make us shun her as "the pestilence that walketh abroad at noonday?" And to this there can be but one reply. Her embrace is deadly; her breath, poisonous; association with her to the last degree, perilous to present peace and future well-being—therefore it is our duty to shun her, "to go not near her, to pass by her and turn away."

There remain now only two other topics briefly to be touched upon, although many more might be referred to. Those are the direct and positive immorality which Romanism encourages and enjoins: and the civil restraint, the social discomfort, and the national degradation it involves. These are amongst the direst

curses of the papal system. They follow as a natural and inevitable consequence upon it. They are inseparable from it. They flow with all their impurities like streams of molten lava through the heart, checking its purest impulses, chasing its noblest principles, and changing what should be the fertile soil wherein beauty, love, harmony, and universal philanthropy should grow up, into hard, dull, uncultivable stone, where the heat of a persecuting spirit, and the storms of religious hatred and political rancour, wither and destroy the seeds of religious liberty and truth, that might otherwise not fruitlessly be scattered upon it; and which repel the warmth and confidence of natural affection, of social endearment, and of national happiness. And it of necessity, must be, that a Church which has "plunged into the grossest apostasy in principle," should produce "the direst immorality in practice." How forcibly and nervously has Dr. Cumming stated the case, here, of the contrast between the pretence of Romanism, and its reality; and observe that the energy which Romanism puts out seemingly to propagate truth and save the soul, is but a bait to destroy. "Her outward glory," he says, "is the covering of the corruption of the grave. The true description of the gorgeous splendour of the Romish Church is a very painful, but a very plain one. The Italian bandits construct beautiful palaces and halls, but it is out of the robbery of orphans, and the plunder of widows. The syren's music charmed the unwary traveller, but it was to his destruction. Both, I venture to assert, meet their most appropriate antitype in the ritual, the beauty, and attractiveness of the Romish Church. Her music is that of the syren's that lures to ruin; her architectural beauty is that of the Italian bandit's hall, constructed out of the spoils of a dishonored God and degraded souls. Her whole structure presents a moral *fac simile* of the Egyptian temples of old, in which was the most imposing architecture without, while the gods within were the filthy creatures of the Nile, and the vegetable products of its mud." [Lec. 5.] Is this a system, then, which we, as Protestants, ought to be in haste to help? Is this a Church whose work of impiety, of mental darkening, and social alienation we ought to be swift to aid? Is there anything so commendable in the perseverance with which she puts pope and cardinal above God and all institutions, whether human or divine, and renders everything amenable to human laws; for the pope, despite his impious pretence, is no more God than is Juggernaut or Bramah; and in the perverseness with which she affects to have power to operate in ruling mankind, and controlling our civil rights and our

eternal destinies, as though she were the author of our being ; as if in her hands alone were "the issues of life and death,"— Is there anything in these considerations which ought to make us fall down and worship her ? And yet the state of moral defection, of mental thralldom, and national misery which Romanist countries everywhere present, is that which our "late Vicar" would have us assist to accomplish in this free and fair and happy home of ours. Rather let us tell him, and all the Romish, and Romish aspiring priests, not in England only, but in all Christendom, that we will not let them "rule us with a rod of iron ;" treat us as the dirt beneath their feet ; use us as the poor insignificant instruments of *their* will ; stride over us with haughty arrogance and undeniable assumption to power, and intolerable priestly domination, and all this not for our good, but for the satisfaction of *their own* priestly ambition ; not to lead *us* nearer to God, but *themselves* nearer to priestly dignity and honors. Let us tell them that such doctrines as Romanism inculcates, and such slavish tyranny as Romanism affects, are as noxious to our nature as they are repugnant to Christianity. Let us remind them that for England at least, the day has gone by, when the laity will consent meanly to bow the head, in a cringing obeisance, or bend the knee in a disgusting suppli-
 ance and subserviency to their religious teachers, as the infatuated Romanist does to pope and cardinal. As our christian pastors we respect their christian superiority, which we fully admit ; as our guides to heaven, we cherish and reverence them, as they deserve that we should ; as the ambassadors for Christ we revere them, because we receive them in Christ's stead ; and love them for "the work's sake—but we will neither worship them, nor acknowledge more than their *spiritual* supremacy under God. Any pretension to lord it over us in the spirit of the papacy, and of the tractarian heresy ; in temporalities, to subject the laity to their dictum, we will indignantly denounce ; for the more enlightened mind of Christianity must revolt from the priestly presumption which has ever marked the Romanist clergy, and has characterized their lagging and half-minded followers, who stand in the distance and sigh for that Romish ascendancy which Romanism once attained to—as when the Emperor Frederick held the stirrup of pope Adrian IVth's horse, whilst "his Holiness" dismounted, and was abused by the pontiff for his want of dexterity in his character of groom ; as when the same emperor was excommunicated by the self-same "proud priest," for standing at his right hand and daring to subscribe his name before the pope's ; as when Paul III.

excommunicated Henry VIII. for denying the infallible usurper's supremacy over his people and country, "cursed and damned the King and his subjects," and cited his English majesty to appear before the papal presence within ninety days ; as though the Monarch of England were vassal to the papal prince ; and because Henry refused to obey such an insolent command, which deserved rather to be chastised, issued a bull depriving him of his kingdom, prohibiting to him or his adherents christian burial, and declaring him "eternally damned ;" as when pope Pius V. gave away the kingdom of Queen Elizabeth of England ; as when Alexander VI. by his infamous pontifical bull, on the 25th June, 1501, deprived Federigo, perhaps the most eminent and beloved of the kings of Naples, of his dominions, and apportioned them between France and Spain ; as when the bishop of Tours, dining with the Emperor Maximus, who, out of courtesy, ordered the cup to be handed to the bishop, passed it to a presbyter, in token that the humblest priest was of more account than the noblest monarch ; as when the Empress, in the capacity of a menial, prepared the same dignitary's food, brought water for him to wash his hands, presenting to him wine, and bore towards him the attitude and demeanour of a slave, and finally, like the Magdalene, bathed his feet with her tears, and reverently wiped them with the hair of her head ; [Sulp. Severus, Dial. ii. 6, quoted in "Glimpses of the Dark Ages."] as when the bishops of France deposed the son of Charlemange, and again transferred the crown to Charles the Bald ; or as when pope Pius IX. assumed to deal with Protestant England as if it were a petty appendage to Rome, the waters of the Thames a puddle in comparison with the sluggish stream of the Tiber, and the Protestant Queen of Great Britain—an ignominy to be ignored.

But even here—as to the immorality impressed by Romish teaching—I do not appeal "without book." Dr. Wiseman has lately published an edition of the "Exercises" of Loyla ; and No. 13 of these "Exercises" lays it down as a Rule of Christian Faith and Practice "That we may in all things attain truth, that we may not err in anything, we ought ever to hold it as a fixed principle that what we see white we must believe to be black, if the Church so commands it." Such is one portion of the evangelical holiness which Cardinal Wiseman teaches, but other of the Romish authorities go still further. To really understand and appreciate these anti-apostolic but present Romish doctrines, the works of St. Alphonso de

Liguori, Peter Dens, Bailly, Delabogue, Cabassutius, and others should be read, were it not that the terse language of *Sheldon*, in his ["Survey of Rome"] is as applicable now, as to the enormous wickedness he censured, when he said, "The abominations which are committed by these purpled fathers, and the supreme fathers of that synagogue, are so detestable, that they *surpass all narration, either of modest or immodest pen.*" I shall, therefore, limit my notices of these "Christian Fathers," to one or two points somewhat less offensive, merely as a sample of what might be quoted. Dens teaches that what is called the sacramental seal of confession cannot be broken—for instance that what is disclosed in the confessional cannot be revealed, "although *the life or safety of a man depended thereon, or even the destruction of the commonwealth*, and that this is "BY THE POSITIVE WILL OF GOD." [*Dens*, vol 6, p. 219] Was there ever such blasphemy? And that this is really the case, has been made known by one who was told in confessional that a murder was about to be committed; and though meeting the victim just before he was slain, *dared not warn him of his danger.* Liguori also lays it down, "That this seal is *an obligation of divine right*, most strict in every case, *EVEN WHERE THE SAFETY OF A WHOLE NATION WOULD BE AT STAKE.*" [*vol. 6, p. 276, n. 634.*] Dens also proceeds to affirm, that it is sound christian doctrine to be taught by an infallible church, the successor of the apostles, that where a confessor is enquired of; that is, where the priest *an apostolic successor*, is asked concerning a truth which he knows from sacramental confession only, *he ought to answer that he does not know it, and if necessary, confirm it with an oath.*" [*vol. 6, p. 219.*] Liguori confirms this. And the way by which it is attempted to merge the difficulty naturally suggests itself to every sane mind is, thus making bad worse, that the Confessor does *not know it as man*, but that he *KNOWS IT ONLY AS GOD.* [*Dens*, vol. 6, p. 219 ; *De la Hogue*, vol. 1, p. 292]—ergo, according to these model teachers, making it out that God can equivocate, lie, and forswear.—Inasmuch as the priest, then, would be a *particeps criminis* in the eye of the Law, and I would suggest also in the Divine Mind, we see here *why* the Romish priesthood affect to be superior to that human law, which they can evidently break with as much indifference as they do the moral law, *in order that they may be exempt from the punishment* which the turpitude of the crime demands that it should be visited with. What an awful position for a man to be placed in who can boast that he has a rag

of reputation left to him, and has within him that comfortable companion—a *conscience*. Yet such is the position into which our “late Vicar,” and all the clerical perverts have put themselves, and into which net of perdition they have the hardihood, shall I not say, the infamy, to seek to draw us.

On the solemn subject of Marriage, the marital duties and obligations, these *in*-experienced bachelors, who are *of course*, completely enshrined in the virtues of their single blessedness, are profuse in injunction and command, to a minuteness indeed so disgusting that it reminds one of the description of those who are said to roll sin under their tongues “like a delicious morsel.” The offspring of marriages between *Heretics* and Romanists are in like manner disposed of with a freedom and an unction which prove it a very kindred topic of thought, as well as of discourse.

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But even this is far too tame an admission for the worthy and ardent disciples of our Lord Jesus Christ to write, because nothing is too extravagant for "Holy Mother Church" to admit when laid down by these infallible expositors of truth. And here, I must, to meet the objection that the Church of Rome is not bound by the writings of these "malignants" observe that the newly appointed Romish (so-called) Archbishop of Westminster, who boasts himself to be an admirer of, and a worshipper at the shrine of that very pious Christian — THOMAS-A-BECKET — vouches for the correctness of the doctrine, and the purity of the morality asserted ; that Liguori has been canonized by the Romish Church ; that ALL his writings have been *twenty times* discussed by the Sacred Congregation of Rites ; and that that Congregation has declared that there is *not one word in them worthy of censure* ; Bailly, De la Hogue, and Cabasutius, are authors whose books are used as *class books* in the Irish college of Maynooth ; whilst as to Peter Dens, the Romanist Archbishop of Dublin, Dr. Mur-

ray, to please whom, the Prime Minister of England, (Lord John Russell) cut off two thirds of his Papal Aggression Bill, has publicly, and in writing, declared that he has "*no hesitation in recommending it*" (Peter Den's work on Theology) "*as a useful summary to attentive perusal.*" As these, then, are the doctrines *not of individuals*, but of the *Romish Church*, ought we not to wish Mr. Anderdon and every other pervert, much joy of the discovery that the doctrines of the Church of Rome are more truthfully definite than those of the Anglican Church, and to be very anxious, that so long as they can enjoy it, they may keep all the satisfaction arising out of it to themselves; only hoping that when next a fanatical vagary may seize them, if they should be inclined to turn Musselmen or Greeks, they may not be satisfied with slighter evidence of the untruth of Roman doctrine, [Anglican, says the "Letter,"] and the truth of Mahometan over Greek doctrine. [Roman, the "Letter" has it, page 4.] To proceed then. These sanctified writers do not "grow in grace," but they do *miraculously* increase in impudence and immorality, for as if it were not sufficient to say that it is sound scriptural doctrine that evil may be done that good may come of it, they allege fearlessly, and I suppose unblushingly—at all events the print before me does not turn red—that IT IS LAWFUL TO AFFORD AN OCCASION OF SIN. For instance, if a master's servant, or a father's child have a propensity to steal, "it is lawful" "*not to take away the occasion of stealing.*" So if a man suspect his wife of incontinence, he *may permit her to commit adultery*, and may lay a snare for her, that he may "*detect her in the act.*" And the jesuitical reasoning upon which Master Liguori supports the opinion, is certainly a masterpiece of word-craft—which nevertheless is as shallow, every whit, as it is meant to be ingenious, and is most horrible. It is because when a husband or master affords an opportunity of committing adultery or theft, he does not truly induce to sin, (nor cause the sinner to refrain from sin, but doth edge him or her on to do the iniquity, and doth lay the bait and ensure the temptation, as the Devil did our first parent Eve,—oh devillish doctrine! oh hellish casuistry!) but he only affords an occasion of sin, and in permitting the sin of another does so for a just cause, viz., that he may preserve himself from an evil which is about to come. For, say these profound speculators upon human motives, infirmities, and passions, it is one thing to induce to, and another thing to afford an occasion of sin. The former is intrinsically evil; the LATTER IS NOT intrinsically evil. Oh! fine drawn distinction!—What a substitution without a difference!

It is also supposed to be proved by these masters of morality that it is "lawful to co-operate materially in the sin of another." Thus a servant may assist his master to do an injury or commit a crime, without committing a mortal sin. Why, then, what a thing "of shreds and patches" this Romanism is. It is as checquered as calamity, and as confounding as sin itself: yet it boasts, forsooth, of its unity and infallibility; and like the spider, invites the poor flies of Protestantism to become involved in its destructive meshes.

It is also considered to be proved, upon similar evidence, that it is lawful to steal; or, indeed, to break any of the commandments which Romanism has left in the Decalogue. And the exact amount of crime which may be adventured upon without the commission of mortal sin, is distinctively propounded. As for example Liguori says—"Note here the thirty-seventh proposition of Innocent XI., which said 'Domestic servants, men and women, *can steal from their own masters* for the purpose of compensating themselves for *their own labor*, which *they* JUDGE to be greater than they receive.'" So also "a poor man absconding with goods for his support, CAN ANSWER THE JUDGE THAT HE HAS NOTHING." So also may a bankrupt conceal from his creditors. Will these pious moralists deign to tell us what theft is? I have heard it said that "an honest man may rob himself:" but never that a servant can rob his master with impunity; or that it is not a grievous sin to commit theft of any kind. After this may we not ask, What crime, social, or moral, does Romanism reprove?

La Croix thinks [lib. vi. p. n. 1969,] that in certain cases even confessors "should dissemble, and say, *Misereatur tui, &c.*, so that she may not know that absolution is denied her." By this, two enormities are committed. First, supposing there be any effect in the whole system, which there is not, the poor deluded woman is deceived into belief that she is absolved from her sins, whilst she is yet "in the bond of bitterness," and under "the curse of the Law;" and secondly, these Fathers to whom we are to appeal, by whom we are to swear, and for disbelieving whose morality we are to be accursed, deliberately teach that even while the priest acts in the capacity of God he may practise deception, and compromise the character of the Almighty by a lie. Such a religion *may* be *ingenious*, but it *must* be *damnable*.

As there is no sin that these moralists cannot find an excuse for, so in regard to adultery, the poor fallen wreck of humanity,

instances he met with (a singular parallel to the fact of penance being enjoined upon Romish devotees for eating meat during fasting time) was one of a man who had been guilty of eating pork, which was strictly prohibited by the Gentoos. "This man," he says, "when I saw him had held a flower pot filled with earth, and had then a flower in it, for *fifteen years* : and I was informed on the spot, he had to hold it for six years more. This poor creature was dreadfully emaciated, and, as may naturally be supposed, the arm and hand which contained the pot, were withered, and the nails, which were seven or eight inches long, curled in every direction. Another man who had just completed *twenty years' penance* of subsisting on a pint of rice water a day, I have since heard died in consequence of the change of diet after his liberation." Flagellation was likewise an Egyptian practice, as related I think by Sharpe in his history of that country—a practice worthy of the professed idolater—but how degrading to the professor of Christianity!

As it has been well said, then, by the author from whom I have so freely borrowed, "Rome boasts of antiquity, and it may be conceded to her, but it is an antiquity of a more remote and darker age than that to which she lays so authoritative a claim. Her doctrines and her practices may well shun the light, for they savour of a period ere yet the 'Sun of Righteousness' had arisen upon this benighted world. To dispel such darkness was the great object of His appearing."

With the claim to supremacy and infallibility on the part of the Church of Rome utterly annihilated, then, every other of her pretensions must fall to the ground. If she be not infallible, she is erring; as all human institutions, however divinely appointed, are; as otherwise, there would be no difference between the Earthly and the Heavenly—for earth would be no longer the place of pilgrimage, and time the period of probation. And if she be erring, the question arises, are not her errors such as must make us shun her as "the pestilence that walketh abroad at noonday?" And to this there can be but one reply. Her embrace is deadly; her breath, poisonous; association with her to the last degree, perilous to present peace and future well-being—therefore it is our duty to shun her, "to go not near her, to pass by her and turn away."

There remain now only two other topics briefly to be touched upon, although many more might be referred to. Those are the direct and positive immorality which Romanism encourages and enjoins: and the civil restraint, the social discomfort, and the national degradation it involves. These are amongst the direst

curses of the papal system. They follow as a natural and inevitable consequence upon it. They are inseparable from it. They flow with all their impurities like streams of molten lava through the heart, checking its purest impulses, chasing its noblest principles, and changing what should be the fertile soil wherein beauty, love, harmony, and universal philanthropy should grow up, into hard, dull, uncultivable stone, where the heat of a persecuting spirit, and the storms of religious hatred and political rancour, wither and destroy the seeds of religious liberty and truth, that might otherwise not fruitlessly be scattered upon it; and which repel the warmth and confidence of natural affection, of social endearment, and of national happiness. And it of necessity, must be, that a Church which has "plunged into the grossest apostasy in principle," should produce "the direst immorality in practice." How forcibly and nervously has Dr. Cumming stated the case, here, of the contrast between the pretence of Romanism, and its reality; and observe that the energy which Romanism puts out seemingly to propagate truth and save the soul, is but a bait to destroy. "Her outward glory," he says, "is the covering of the corruption of the grave. The true description of the gorgeous splendour of the Romish Church is a very painful, but a very plain one. The Italian bandits construct beautiful palaces and halls, but it is out of the robbery of orphans, and the plunder of widows. The syren's music charmed the unwary traveller, but it was to his destruction. Both, I venture to assert, meet their most appropriate antitype in the ritual, the beauty, and attractiveness of the Romish Church. Her music is that of the syren's that lures to ruin; her architectural beauty is that of the Italian bandit's hall, constructed out of the spoils of a dishonored God and degraded souls. Her whole structure presents a moral *fac simile* of the Egyptian temples of old, in which was the most imposing architecture without, while the gods within were the filthy creatures of the Nile, and the vegetable products of its mud." [Lec. 5.] Is this a system, then, which we, as Protestants, ought to be in haste to help? Is this a Church whose work of impiety, of mental darkening, and social alienation we ought to be swift to aid? Is there anything so commendable in the perseverance with which she puts pope and cardinal above God and all institutions, whether human or divine, and renders everything amenable to human laws; for the pope, despite his impious pretence, is no more God than is Juggernaut or Bramah; and in the perverseness with which she affects to have power to operate in ruling mankind, and controlling our civil rights and our

eternal destinies, as though she were the author of our being ; as if in her hands alone were "the issues of life and death,"— Is there anything in these considerations which ought to make us fall down and worship her ? And yet the state of moral defection, of mental thralldom, and national misery which Romanist countries everywhere present, is that which our "late Vicar" would have us assist to accomplish in this free and fair and happy home of ours. Rather let us tell him, and all the Romish, and Romish aspiring priests, not in England only, but in all Christendom, that we will not let them "rule us with a rod of iron ;" treat us as the dirt beneath their feet ; use us as the poor insignificant instruments of *their* will ; stride over us with haughty arrogance and undeniable assumption to power, and intolerable priestly domination, and all this not for our good, but for the satisfaction of *their own* priestly ambition ; not to lead *us* nearer to God, but *themselves* nearer to priestly dignity and honors. Let us tell them that such doctrines as Romanism inculcates, and such slavish tyranny as Romanism affects, are as noxious to our nature as they are repugnant to Christianity. Let us remind them that for England at least, the day has gone by, when the laity will consent meanly to bow the head, in a cringing obeisance, or bend the knee in a disgusting suppliancy and subserviency to their religious teachers, as the infatuated Romanist does to pope and cardinal. As our christian pastors we respect their christian superiority, which we fully admit ; as our guides to heaven, we cherish and reverence them, as they deserve that we should ; as the ambassadors for Christ we revere them, because we receive them in Christ's stead ; and love them for "the work's sake—but we will neither worship them, nor acknowledge more than their *spiritual* supremacy under God. Any pretension to lord it over us in the spirit of the papacy, and of the tractarian heresy ; in temporalities, to subject the laity to their dictum, we will indignantly denounce ; for the more enlightened mind of Christianity must revolt from the priestly presumption which has ever marked the Romanist clergy, and has characterized their lagging and half-minded followers, who stand in the distance and sigh for that Romish ascendancy which Romanism once attained to—as when the Emperor Frederick held the stirrup of pope Adrian IVth's horse, whilst "his Holiness" dismounted, and was abused by the pontiff for his want of dexterity in his character of groom ; as when the same emperor was excommunicated by the self-same "proud priest," for standing at his right hand and daring to subscribe his name before the pope's ; as when Paul III.

excommunicated Henry VIII. for denying the infallible usurper's supremacy over his people and country, "cursed and damned the King and his subjects," and cited his English majesty to appear before the papal presence within ninety days ; as though the Monarch of England were vassal to the papal prince ; and because Henry refused to obey such an insolent command, which deserved rather to be chastised, issued a bull depriving him of his kingdom, prohibiting to him or his adherents christian burial, and declaring him "eternally damned ;" as when pope Pius V. gave away the kingdom of Queen Elizabeth of England ; as when Alexander VI. by his infamous pontifical bull, on the 25th June, 1501, deprived Federigo, perhaps the most eminent and beloved of the kings of Naples, of his dominions, and apportioned them between France and Spain ; as when the bishop of Tours, dining with the Emperor Maximus, who, out of courtesy, ordered the cup to be handed to the bishop, passed it to a presbyter, in token that the humblest priest was of more account than the noblest monarch ; as when the Empress, in the capacity of a menial, prepared the same dignitary's food, brought water for him to wash his hands, presenting to him wine, and bore towards him the attitude and demeanour of a slave, and finally, like the Magdalene, bathed his feet with her tears, and reverently wiped them with the hair of her head ; [Sulp. Severus, Dial. ii. 6, quoted in "Glimpses of the Dark Ages."] as when the bishops of France deposed the son of Charlemange, and again transferred the crown to Charles the Bald ; or as when pope Pius IX. assumed to deal with Protestant England as if it were a petty appendage to Rome, the waters of the Thames a puddle in comparison with the sluggish stream of the Tiber, and the Protestant Queen of Great Britain—an ignominy to be ignored.

But even here—as to the immorality impressed by Romish teaching—I do not appeal "without book." Dr. Wiseman has lately published an edition of the "Exercises" of Loyla ; and No. 13 of these "Exercises" lays it down as a Rule of Christian Faith and Practice "That we may in all things attain truth, that we may not err in anything, we ought ever to hold it as a fixed principle that what we see white we must believe to be black, if the Church so commands it." Such is one portion of the evangelical holiness which Cardinal Wiseman teaches, but other of the Romish authorities go still further. To really understand and appreciate these anti-apostolic but present Romish doctrines, the works of St. Alphonso de

Liguori, Peter Dens, Bailly, Delabogue, Cabassutius, and others should be read, were it not that the terse language of *Sheldon*, in his ["Survey of Rome"] is as applicable now, as to the enormous wickedness he censured, when he said, "The abominations which are committed by these purpled fathers, and the supreme fathers of that synagogue, are so detestable, that they *surpass all narration, either of modest or immodest pen.*" I shall, therefore, limit my notices of these "Christian Fathers," to one or two points somewhat less offensive, merely as a sample of what might be quoted. Dens teaches that what is called the sacramental seal of confession cannot be broken—for instance that what is disclosed in the confessional cannot be revealed, "although *the life or safety of a man depended thereon, or even the destruction of the commonwealth*, and that this is "BY THE POSITIVE WILL OF GOD." [*Dens*, vol 6, p. 219] Was there ever such blasphemy? And that this is really the case, has been made known by one who was told in confessional that a murder was about to be committed; and though meeting the victim just before he was slain, *dared not warn him of his danger.* Liguori also lays it down, "That this seal is *an obligation of divine right*, most strict in every case, *EVEN WHERE THE SAFETY OF A WHOLE NATION WOULD BE AT STAKE.*" [vol. 6, p. 276, n. 634.] Dens also proceeds to affirm, that it is sound christian doctrine to be taught by an infallible church, the successor of the apostles, that where a confessor is enquired of; that is, where the priest *an apostolic successor*, is asked concerning a truth which he knows from sacramental confession only, *he ought to answer that he does not know it, and if necessary, confirm it with an oath.*" [vol. 6, p. 219.] Liguori confirms this. And the way by which it is attempted to merge the difficulty naturally suggests itself to every sane mind is, thus making bad worse, that the Confessor does *not know it as man*, but that he *KNOWS IT ONLY AS GOD.* [*Dens*, vol. 6, p. 219; *De la Hogue*, vol. 1, p. 292]—ergo, according to these model teachers, making it out that God can equivocate, lie, and forswear.—Inasmuch as the priest, then, would be a *particeps criminis* in the eye of the Law, and I would suggest also in the Divine Mind, we see here *why* the Romish priesthood affect to be superior to that human law, which they can evidently break with as much indifference as they do the moral law, *in order that they may be exempt from the punishment* which the turpitude of the crime demands that it should be visited with. What an awful position for a man to be placed in who can boast that he has a rag

of reputation left to him, and has within him that comfortable companion—a *conscience*. Yet such is the position into which our “late Vicar,” and all the clerical perverts have put themselves, and into which net of perdition they have the hardihood, shall I not say, the infamy, to seek to draw us.

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The pope, in his godlike supremacy, may, if he please, release from any oath, *no matter how binding*, although the oath itself was instituted for *confirmation*: notwithstanding that it is expressly recited [Numbers xxx. 2] that if a man "swear an oath to bind his soul with a bond, *he shall NOT break his word, he SHALL DO according to all that proceedeth out of his mouth;*" and although God gave His own Almighty sanction to the sanctity of an oath; for that he "willing more abundantly to shew unto the heirs of promise the immutability of his counsel *confirmed it by an oath.*" [Heb. vi. 17.]

Liguori [page 419] holds it to be lawful *to do evil that good may come*. Thus, *If a man intend to commit murder*, you may be able to persuade him only *to cut off a hand*, and you may induce a man intending to commit adultery to *commit* a less enormous crime with an unmarried person *in general*, but not with *one in particular*. "Therefore," it is held, "the second opinion is the more probable one, THAT IT IS LAWFUL TO INDUCE A MAN TO COMMIT A LESS EVIL instead of a greater." To persuade him not to commit an evil at all, does not seem to enter into the minds of these sublime moralists. A fatalist would argue as well and as rationally, "He must commit a sin," say they, "let him perpetrate the less crime." What morality! What religion!

But even this is far too tame an admission for the worthy and ardent disciples of our Lord Jesus Christ to write, because nothing is too extravagant for "Holy Mother Church" to admit when laid down by these infallible expositors of truth. And here, I must, to meet the objection that the Church of Rome is not bound by the writings of these "malignants" observe that the newly appointed Romish (so-called) Archbishop of Westminster, who boasts himself to be an admirer of, and a worshipper at the shrine of that very pious Christian — THOMAS-A-BECKET — vouches for the correctness of the doctrine, and the purity of the morality asserted; that Liguori has been canonized by the Romish Church; that ALL his writings have been *twenty times* discussed by the Sacred Congregation of Rites; and that that Congregation has declared that there is *not one word in them worthy of censure*; Bailly, De la Hogue, and Cabasutius, are authors whose books are used as *class books* in the Irish college of Maynooth; whilst as to Peter Dens, the Romanist Archbishop of Dublin, Dr. Mur-

ray, to please whom, the Prime Minister of England, (Lord John Russell) cut off two thirds of his Papal Aggression Bill, has publicly, and in writing, declared that he has "*no hesitation in recommending it*" (Peter Den's work on Theology) "*as a useful summary to attentive perusal.*" As these, then, are the doctrines *not of individuals*, but of the *Romish Church*, ought we not to wish Mr. Anderdon and every other pervert, much joy of the discovery that the doctrines of the Church of Rome are more truthfully definite than those of the Anglican Church, and to be very anxious, that so long as they can enjoy it, they may keep all the satisfaction arising out of it to themselves; only hoping that when next a fanatical vagary may seize them, if they should be inclined to turn Musselmen or Greeks, they may not be satisfied with slighter evidence of the untruth of Roman doctrine, [Anglican, says the "Letter,"] and the truth of Mahometan over Greek doctrine. [Roman, the "Letter" has it, page 4.] To proceed then. These sanctified writers do not "*grow in grace,*" but they do *miraculously* increase in impudence and immorality, for, as if it were not sufficient to say that it is sound scriptural doctrine that evil may be done that good may come of it, they allege fearlessly, and I suppose unblushingly—at all events the print before me does not turn red—that IT IS LAWFUL TO AFFORD AN OCCASION OF SIN. For instance, if a master's servant, or a father's child have a propensity to steal, "*it is lawful*" "*not to take away the occasion of stealing.*" So if a man suspect his wife of incontinence, he *may permit her to commit adultery*, and may lay a snare for her, that he may "*detect her in the act.*" And the jesuitical reasoning upon which Master Liguori supports the opinion, is certainly a masterpiece of word-craft—which nevertheless is as shallow, every whit, as it is meant to be ingenious, and is most horrible. It is because when a husband or master affords an opportunity of committing adultery or theft, he does not truly induce to sin, (nor cause the sinner to refrain from sin, but doth edge him or her on to do the iniquity, and doth lay the bait and ensure the temptation, as the Devil did our first parent Eve,—oh devillish doctrine! oh hellish casuistry!) but he only affords an occasion of sin, and in permitting the sin of another does so for a just cause, viz., that he may preserve himself from an evil which is about to come. For, say these profound speculators upon human motives, infirmities, and passions, it is one thing to induce to, and another thing to afford an occasion of sin. The former is intrinsically evil; the LATTER IS NOT intrinsically evil. Oh! fine drawn distinction!—What a substitution without a difference!

It is also supposed to be proved by these masters of morality that it is "lawful to co-operate materially in the sin of another." Thus a servant may assist his master to do an injury or commit a crime, without committing a mortal sin. Why, then, what a thing "of shreds and patches" this Romanism is. It is as chequered as calamity, and as confounding as sin itself: yet it boasts, forsooth, of its unity and infallibility; and like the spider, invites the poor flies of Protestantism to become involved in its destructive meshes.

It is also considered to be proved, upon similar evidence, that it is lawful to steal; or, indeed, to break any of the commandments which Romanism has left in the Decalogue. And the exact amount of crime which may be adventured upon without the commission of mortal sin, is distinctively propounded. As for example Liguori says—"Note here the thirty-seventh proposition of Innocent XI., which said 'Domestic servants, men and women, *can steal from their own masters* for the purpose of compensating themselves for *their own labor*, which *they* JUDGE to be greater than they receive.'" So also "a poor man absconding with goods for his support, CAN ANSWER THE JUDGE THAT HE HAS NOTHING." So also may a bankrupt conceal from his creditors. Will these pious moralists deign to tell us what theft is? I have heard it said that "an honest man may rob himself;" but never that a servant can rob his master with impunity; or that it is not a grievous sin to commit theft of any kind. After this may we not ask, What crime, social, or moral, does Romanism reprove?

La Croix thinks [lib. vi. p. n. 1969,] that in certain cases even confessors "should dissemble, and say, *Misereatur tui, &c.*, so that she may not know that absolution is denied her." By this, two enormities are committed. First, supposing there be any effect in the whole system, which there is not, the poor deluded woman is deceived into belief that she is absolved from her sins, whilst she is yet "in the bond of bitterness," and under "the curse of the Law;" and secondly, these Fathers to whom we are to appeal, by whom we are to swear, and for disbelieving whose morality we are to be accursed, deliberately teach that even while the priest acts in the capacity of God he may practise deception, and compromise the character of the Almighty by a lie. Such a religion *may be ingenious*, but it *must be damnable*.

As there is no sin that these moralists cannot find an excuse for, so in regard to adultery, the poor fallen wreck of humanity,

who, though tossed in the agony of guilt, may not, under penalty of being accursed, read her Bible, if haply she may thereby find the road to hope, through penitence and prayer, and the merciful intercession of our "great High Priest," may yet peruse and study the deadly effusions of *Saints* Liguori and Dens, in order that she may thereby learn how to conceal her infamy, and hurtlessly dishonor her husband, and afterwards be "received up into glory." Seeing that Scotus, Major, and others, deny that she is bound to betray her guilt, and not to palm her spurious offspring upon her husband "unless," say they, "there be great injury, for example, to the kingdom, principality, and the like." We observe, then, how exactly these pious gentlemen weigh out sin and condemn it, not for its odiousness and heinousness in itself, but for its consequences. But others, [as Cajetan, Les., Scotus, &c.,] deny that in *any case* a mother is bound to make known her guilt; and they prove their views from Cap. Officii 9, de Pæn. et Rem. where it is said, "To the woman, who, the husband being ignorant concerning the adultery, receives offspring, although she may fear to confess that to her own husband, *penance is not to be refused.*"

The worthy and amiable saints also discuss questions on sensuality, when, how, and where permissible, or otherwise, which they carry out to the most minute and filthy degree in the questions put in the confessional; and which are openly printed, as if with a desire to taint the virtue and corrupt the mind, in daily companions put into the hands of virtuous youth of either sex; and so there, in the slough of their own filth, I leave them to verify till the "Mother of Harlots" be destroyed, the truth of Scripture, that, it is happened unto them according to the true proverb, "The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire," [2 Pet. ii. 22.] merely incidentally remarking that so completely is this idea borne out by Romanism, that if a priest turn sick and vomit the host, he is bound to return to it and eat it. *Monstrous delusion, of a man's stomach rejecting his Saviour.*

Unfortunately in the lives of too many of the Romanist clergy themselves, let alone the laity, the result of the system has been too evident. The history of Romanism teems with the lust and abominations of cardinals and popes, who have, in the earlier ages of the Romish Church's history, led lives so scandalous, that the sense aches at the recollection of them: and memory would fain, if she could, forget the enormities and atrocities of the Pauls and the Borgias, which drew down upon Gregory XII. and Benedict XIII. the censure of the Coun-

cil of Pisa, which declared them "guilty of heresy, perjury, and contumacy, unworthy of the smallest tokens of honor or respect, and separated *ipso facto* from the Communion of the Church;" which discovered pope John VIII. to be a woman, who died in giving birth to the child of her paramour, and which caused Platina, (a Romanist) to say of many of the popes, that they were short-lived monsters, obtaining the chair of St. Peter by bribes, and were "governed by implacable hatred and resentment."

Can we wonder, then, after such a display of what Romanism is, that over every land where its noxious influence is felt, a pestilent dearth should have settled? If we compare the Protestant and Romanist parts of Ireland or of any other country, a difference in the character and the condition of the people in favor of the former is manifest. The Rev. Hobart Seymour, in particular, remarks, that "there seems a difference of a century between the Canton Vaud and the Canton Vallois, and yet they were divided only by the waters of the Rhone, and united by the bridge of St. Maurice. There must be a cause for this. It is often contended that the cause of this difference is to be found in the fact that the Canton Vaud is a Protestant Canton, and that the Canton Vallois is a Roman Catholic Canton. To justify this opinion, it is usual to refer to the several Cantons of Switzerland, among which the fact must be freely acknowledged by all candid travellers, that those Cantons which are Protestant are incomparably more comfortable, independent, wealthy, and prosperous, than those which are Roman Catholic. They are incomparably more advanced in all that constitutes civilization. I have visited almost every Canton, and I am bound in all honesty and candour, and in despite of every charge of narrow-mindedness, or bigotry, or prejudice, to give my testimony to the fact that in all, the comfort, the industry, the independence, and education, which constitute modern civilization, the Cantons which are Protestant, are far in advance of those that are Roman Catholic." This is borne out in our own empire by the returns of crime, which shew this to be the case. I have one of these before me, which exemplifies this in a very remarkable degree. It is a return taken in 1832, just after the passing of the Reform Bill, and shews how vastly the Protestant province of Ulster, in Ireland, is in advance of Munster, Leinster, and Connaught, which are Romanist, in respect of crime, although it then had two hundred thousand more inhabitants than they. It is as follows:—

	Munster.	Leinster.	Connaught.	Ulster.
Murders	7	24	26	2
Severe injuries from shots, stones, sticks, &c., ..	22	106	200	4
Standards of Arms taken ..	8	49	85	3
Houses burnt	4	27	34	2
Cattle killed	1	27	65	3
Houses attacked . ..	14	116	206	3
Total.. ..	56	349	616	17

Booker [*in a note to his Ter-centenary Sermon*] adds that "it is a curious fact that the Insurrection Act was *never* proclaimed in any of the eleven counties that were planted with Protestants by James I., and that it *was* proclaimed in each of the remaining twenty-one that were not so planted." Mr. Montgomery Martin, [*in his work on Ireland before and after the Union with Great Britain, part 4, p. 183*] strongly notices the distinction between the Protestant and Catholic districts, in favor of the former. His words are, "The most marked difference is between the men of Ulster, or 'Northerns,' as they are termed, and all other inhabitants of Ireland.* Dwelling in a comparatively sterile region and inclement climate, with a disadvantageous geographical position, and no natural advantages, yet the men of Ulster are not inferior in wealth, skill, intelligence, comfort, religious and moral freedom, and a due appreciation of the blessings of constitutional liberty, to the inhabitants of any other part of the globe."—"Yet the Ulster men are Irishmen by birth, by an hereditary descent of more than two centuries;"—"their *stern love of truth and probity* is so proverbial, that they are designated the '*sturdy northerns*,' and their mere affirmation is most readily believed by their southern countrymen." A higher testimonial to the truth-loving, truth-teaching system of Protestantism could not be paid: for where Protestantism prevails, there is regard for social order, reverence for the law, and a love of virtue, piety, and truth: whilst in the Romish portions "the general character of the inhabitants of the south and west of Ireland may be indicated by stating that in their virtues as in their vices, there is *a want of the civilization observable in the North*," because "the Northerns, although inhabiting the same island, speaking the same language, and under the same government, are thoroughly opposed *in their religious and political feel-*

* Reference is here made to the Presbyterians, Protestants, and Dissenters of the North—the descendants of the Scotch and English colonies founded in Ulster by James I.

ings." [*Ibid.*, p. 184.] In the same way, Spain may be contrasted with Holland—Spain, the Romanist country, having a fertile soil, and every advantage of climate, grovelling in the very mire, and in everything opposed to civilization; whilst the Hollander, the Protestant, is the very reverse in circumstance, soil, and character.

And now what is the sum of the whole matter? If you believe in the doctrines of true religion; if you believe in the sufficiency of the Bible to teach you God's law, and the means of man's redemption; if you believe that by nature you are under sin: that by the Law you are condemned, and that only by grace can you be saved—through Him who loved us, and gave himself for us—who endured the shame, the agony, and the death of the cross; if you believe in the one mediator between God and man, the man Christ Jesus; if you believe what Scripture teaches, that as you die so you must appear at the judgment seat, "they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation;" [John v. 29] if you believe with all your heart that God is to be worshipped, and loved, and served, and feared,—personally, and not relatively,—by yourself, and not through the intercession of virgins or saints: if you believe that there is one only name under heaven given among men whereby we can be saved; if you believe in short, the Gospel truth as it is revealed to you; and would practice what you profess, in the certain hope of a joyful resurrection, through the grace of God, the merits of his Son, our Lord and Saviour Jesus Christ, who is the justifier, and the Holy Spirit, whose office it is to sanctify you; then hold firmly, cling tenaciously to your Protestantism, and boast your privilege—a high and a holy one it is—to call yourself, not a Devotee of the Virgin Mary; not an Idolater of the Cross; not a petitioner of the Saints; but—a child of God, the ransomed of the Lord, who shall return and come to Zion with songs and everlasting joy upon your head; and who shall obtain joy and gladness, and from whom sorrow and sighing shall flee away. [Isa. xxxv. 10.]

But if you believe that you want something more than God has given you, namely, tradition in addition to Scripture; if you wish to have another road chalked out upon the map of Time, another chart for Eternity than that He has provided: if you wish to be amused with idle tales, and ridiculous fables, and the interpretations of scripture, colored for a particular effect, by erring mortals: if you believe that God who made

you, and Christ who redeemed you, and the Holy Spirit who is ever waiting to sanctify you, require the aid of your fellow mortal, and the pleadings of the pious dead ; if you believe that the heavenly vengeance is to be appeased by penance, God's wrath cancelled by a bribe, and punishment remitted by a salve : if you have more confidence in the pope than in Christ : and esteem the Virgin more than her Maker : if you are content to cheat your souls by the delusion and the snare of votive offerings at the shrines of saints : if you have faith in the number of your prayers, in your own good works, and the merits of others, which are utterly unable to save you : if you are willing to risk heaven and eternity upon the chance of your soul being prayed out of purgatory, and of your being made meet for the heavenly inheritance, without an effort on your own part ; in a word, if you are indulging in the horribly supernatural dream that the mortifying of your flesh will cleanse your spirit, and your confessions to your brother man will clothe you with the garment of righteousness : if you will go in to the marriage supper without the wedding garment, with the certainty of being cast down to the lowest depth of despair and destruction—then, *go to Rome !*

If you believe in Indulgences and Priestly Absolutions, and that these are agreeable in the sight of Him who is too pure to look with complacency upon iniquity, and who, out of Christ, is a consuming fire ; and if you are willing to impose upon yourself the deceit which leads you to suppose that you “ can abide the day of His coming,” to find yourself at last rejected, and reduced to the necessity of calling upon the rocks and mountains to fall upon you and cover you,—to hide you from the wrath of God—*go to Rome !*

If you believe that to contend for the supremacy of a fallen, and the infallibility of a corrupted Church, is to make your peace with God,—horrible soul-sinking infatuation,—*go to Rome !*

If you wish to see the fires re-kindled in Smithfield and Oxford : and the martyrs heroically suffering death at the hands of an intolerant, heretical, and persecuting Church ;—if you wish indignities to be offered to the ashes of the departed saints, like those of our great Wicliffe ;—if you wish to see re-enacted the massacre of the Hugonots, in France, and its fellow Protestant hecatomb in Ireland, when in 1641, one *hundred thousand Protestants* were immolated at the shrine of superstition in the sister country at the hands of their then Catholic fellow-subjects ; if you wish to be a candidate towards

the compilation of another Book of Martyrs ; and to trace in England, the slimy track of the emissaries of the Pope by their indulgings in the saturnalia of devils, and their luxuriatings in the mental agonies and the bodily tortures of the Inquisition—lose not a moment—*Hasten on to Rome !*

If you wish to sear your conscience as with a red hot iron ; if you desire to live a life of profligacy, upon the promise of the priest that if you will pay him well, you shall die in the odour of sanctity, and take to Heaven your black heart dyed to purest white, not by the blood of the Lamb which cleanseth from all sin, but by the oil of unction ; if you are rich enough to revel in crime,—seduction, adultery, robbery, false swearing, and in short to break every commandment which God has said, “Thou shalt keep,” and do every thing as to which He has said, “see thou do it not :” if you be moved to sacrilege, or prompted to the commission of that crime which Jesus, the God of mercy, compassion, and love, has pronounced impossible to be forgiven—blasphemy against the Holy Ghost—or if you are urged to murder, upon the belief that you may do all this with impunity, because of confession making atonement ; if, in a word, you wish to have the heart of a devil, and yet receive from your Father Confessor assurance that you shall after death receive the reward of an angel, fly, as on the wing of the accursed, to prostrate yourself before the feet of the pope—*at Rome !*

If you desire to become an adept in the cruel philosophy and criminal casuistry which Liguori and other of the Romish saints lay down for the feeding of the fleshly lusts, and the satisfying of the criminal appetites, go taste of the luxury—*at Rome !*

If you are anxious to give the priest dominion over your household ; to subject your inmost soul to the scrutiny of your fellow sinner, under the pretence that he can pardon you ; if you seek to disclose to your wife or child, that you may mar the unstained purity of the one, and spot the undimmed lustre of the innocence of the other, the disgusting, revolting, and beastly secrets of the confessional ; if you would have those most dear to you cognizant of the impure revelations of The Garden of the Soul, and their pure thoughts contaminated by questions which are themselves pollution—*carry them with you to Rome !*

If you would encourage a system of rapacity, clerical and political ; of civil and religious servility, the most gross and abject ; if you wish to learn how to break promises, and falsify oaths, yet be held free from the crime of perjury ; if you would take by the hand a power which affects to depose kings ; to

dismiss cabinets ; to anathematize peoples ; to deprive nations, at its pleasure of spiritual rites, pastoral offices, and the ordinary charities of life, and the common decencies in death, then—*go, encourage it in Rome !*

If you wish to have England made a Roman province ; if you desire to see our metropolitan and provincial towns covered with the poisonous saliva of Romanism, and to see in them, every man's hand turned against his brother ; if you are earnest in your hope to see priests prowling about your doors ; and jesuits creeping and crawling about your hearth ; if you would strive to see the squalor and wretchedness of any Romish town or city in Ireland, Spain, France, Portugal, or Italy, transferred to old England—if there is anything in such a sight that would gladden your eyes and rejoice your heart ; if you would have men's minds utterly degraded through the plotting of jesuits, the scheming of priests, the preaching and teaching of monks and friars ; if you would by such means have your sons and daughters rendered alien to your affections, as will inevitably be the case if Romanism be allowed to sit like an incubus on the nation, to press out the energies of the people, and deform the fair face of our civility, to close our schools, desecrate our churches, and invade our consecrated homes, and the temples of our hearts ; if you would be taught to pray in a language you cannot understand, and be cursed for loving the truth, and for reading your bible, which is the safeguard of your liberties, and the rudder by which you may steer the barque of your existence to God, then—*follow Mr. Anderdon, and enjoy the Jubilee with him in Rome !*

If you believe that God meant his word to be no better to those to whom he sent it, than an Egyptian hieroglyph ; if you can possibly think that the almighty, and all-wise, the beneficent, and merciful God, has deformed his own image, and defiled his own character, by declaring “ I am the way, the truth, and the life,” he knowing all the time that the Virgin Mary and all the Saints in the Romanist calendar were the way ; if you are willing to stultify your own intellect, and be the mere animated machine that the priest works at his pleasure ; if you love cursing that shall curdle the blood in your veins at its awfulness, fulness, and devilishness—*go to Rome, and take a lesson in the art to curse completely !*

If you would see Monkery established all over the country, in its filthiness, idleness, and uselessness, ; if you would erect nunneries into which you seek to place troublesome children, or such as it may be uncomfortable to your fame and reputation

to acknowledge ; if you would bind those who ought to entwine about your heart, victims to an altar, where every hope shall be immolated, every passion made joyless, and life sacrificed—then *go to Rome!* and do your best to bring upon this fair and free and happy England, the curse of Continentalism, and the dread impiety of Romanism; blight it with that curse which would take from us our freedom of thought and action, feeling and habits, liberty of conscience and speech; transplant truth, purity, and piety to the shores of New Zealand, the back-woods of America, or the kraals of the Kaffir, the snow hut of the Esquimaux, the wigwam of the Savage, and the log hut of those pilgrim fathers who would then be driven from their inhospitable mother-land; turn our hives of industry into huge lazar houses of beggary, and blast and mildew our smiling fields, the moral and mental, as well as the physical; make the “Garden of the Lord” a “waste, wild, howling wilderness:”—if this be your aim, then this will Romanism do for you. If you long to see this, her effect, oh, embrace and fondle her, until she smite and kill you with her poisonous breath, and basilisk eyes.—Say, how like you the picture?

WILL YOU GO TO ROME? If you will, before you do so, answer me—What there is in the papacy by which you will hope to be attracted? Is it **ANTIQUITY**? No; Romanism—the papacy—is a thing but of yesterday; but the Church of God has been from the time when the morning stars first sang together, and the wind swept musically, ere its tones had sunk into the mournful cadence of the Fall, as it died away upon the everlasting hills; whilst as to the Church of Rome, we have seen, and they cannot be denied, the dates of her great apostacies. What neither Joshua nor Samuel, Moses nor Gideon, David nor Solomon, could claim; *why should you yield to the pope?*

WILL YOU GO TO ROME, in consequence of her **TEMPORAL ADVANTAGES**, or of her **SPITITUAL EMINENCE**? No! The pope, poor creature, is only propped in his apocryphal chair by the bayonets of infidel and republican France. All history and reason resist the supposition, that a church so corrupt and debauched, can rightfully assert pre-eminence in anything,—except in the necessity for penitence and prayer, regeneration, and new life.

WILL YOU GO TO ROME, because of the **UNITY** she displays? Ah no! There may be the unanimity that the tyrant enforces; there may be the unity of the dull church-yard in which the mouldering bodies lie side by side in the quiescence

of death. But life has no such unity, or it would stagnate, as Romanism does, until it stinks. I see nothing in the boasted Romish unity but the oneness of priestly design to enslave the heart and the conscience—a code of eternal damnation; an anathema pronounced against every dissentient, and exclusion pronounced against every independent mind; and only left behind, the unity of torpor and the exhaustion of disease.

WILL YOU GO TO ROME, enamoured of the PURITY OF DOCTRINE, of Her Church, her SUPREMACY, or her INFALLIBILITY as the Church of Christ? Miserable delusion! A church capable of such idolatries, and such defilements, can neither be supreme, nor infallible. SUPREMACY she is not, for only a few centuries have passed since the Bishop of Rome *first* made his insolent assumption of being Lord of the Earth. Moreover he cannot be supreme, because he has no more authority to claim such supremacy than have the Bishops of Paris, or of Magdeburg, or than the Archbishop of Canterbury; and because, (inter alia) we read in the decrees of the Council of Africa, (see D'Aubigne, vol. 2, p. 35) that "The Bishop of the first see must *not* be called either prince of the pontiffs, or sovereign pontiff, or any other secular name; but only Bishop of the First See;" and further because, as Martin Luther asks, If the popedom with its powers and pretensions were of divine appointment, would not this be damnable heresy in that council, which in its own supremacy and infallibility was to declare what was right and what was wrong? You are not bound then to go to Rome on account of her claim to supremacy or infallibility!

WILL YOU GO TO ROME in imitation of the meekness and the purity of the lives of the popes and priests; or the sublime and infallible teachings and practices of teachers and pastors. Let the Piuses, the Clements, the Alexanders, and the Borgias, the woman and child popes, and the theology of a Dens, a Liguori, and a St. Thomas, answer.

WILL YOU GO TO ROME captivated by the CONSISTENCY and UNIQUENESS of her Church? You cannot; for I have proved to you that the Fathers are all at sixes and sevens in their definitions of Catholic truth; and yet you are to swear upon the unanimity of their councils and the mutability of error; whilst they have not, and cannot have, any force to bind your mind, control your affections, or pacify your conscience.

WILL YOU GO TO ROME on account of the UNIVERSALITY of the Romish Church? No! Protestantism im-

pugns her, the Greek Church disowns her, Mohammedanism would crush her, and fights against her, Brahminism, and every other religious system protests that as she is neither supreme nor infallible, so she is not universal. She is only a branch even of the professedly Christian Church, a persecuting and a cursing branch, to which Germany cries avaunt, which Holland abhors, which Switzerland will not own, and which England repudiates.

WILL YOU GO TO ROME because of the INTELLIGENCE, the PIETY, the TRUTH, the COMFORT, the HAPPINESS she bestows, the life of joy and peace now, and that which she leads up to hereafter; or because of the FREEDOM she permits. No; she is inimical alike to present peace and future gladness, to civil or religious freedom; she is perilous to the soul, for time and for eternity, and therefore, for your life you and I *dare not go to Rome!*

YOU DARE NOT GO TO ROME because there is neither truth in her religion, nor simplicity in her worship. Her ceremonies are worthy only of the Mosaic typification, abrogated; or of the heathenism of India, and those climes which know not God.

YOU DARE NOT GO TO ROME because of the slavish tyranny she enforces, and the mockery she makes at religion when she weighs out sin at a price, and grants pardon for a pecuniary reward, measures offences according, as she calls them, mortal or venial, and all this, only to pander to her pride and to pamper her luxury. Think, then, of the awful penalty you must pay, both here and hereafter, and of the consequences to yourselves and to others, to your children and to your country,—thinking of this, and fearing the wrath of God which is threatened upon the idolater and the unclean, pause and confess—I CANNOT GO TO ROME.

Is it not the fact, then, as the Rev. Henry Melvill so strikingly puts it, that “The true *Churchman* feels that there is a vast gulph between him and the *Papist*. I do not say an impassable gulph, but the papist must come over to him; he must not take a step towards the papist. The *Churchman* made the gulph by putting from him certain errors and corruptions, and the *Papist* must destroy the gulph by putting them from him too.” “The *Protestant* has free access to the Bible and the pure Gospel; he is delivered from superstitious ceremonies and from debasing errors: he is taught with greater simplicity ‘the truth as it is in Jesus:’ he is shown in richer brightness ‘the hope that is full of immortality.’ There is nothing, thank God, between the PROTESTANT and CHRIST. Between the

PAPIST and CHRIST there is a whole host of imaginary intercessors, which scarcely allow him a glimpse of the Saviour, or permit him to touch the hem of his garment."—[*Protestantism and its attendant blessings.*]

Thus have I shewn you, how imperfectly none know better than I, and wherever I could consistently, in the language of others rather than in my own, what Protestantism and Popery are. How vast the distinction, how immense the distance between the two! How satisfying to the conscience, how inspiriting of the life, the one: how vague, how empty, and how delusive the other! Whilst the former is the incarnation of all that is sweet, and holy, hope-full, faith-full, true, profitable to serve and to save through time, a stay for youth, a staff for manhood, a refuge for age, and the opener of a radiant land beyond the tomb: the latter fails alike to calm the mind, or lull its fears; imparts no comfort in life, and affords no hearty consolation in death, because it has in it so small a trace of Gospel-truth, that it yields no real promise-breath of peace, in worlds to come. How suited to our anxieties and cares, our aching wants, our great desires, our burning thoughts, is *that*: but oh! how mind-corroding, hope-destroying, how arid, and how desolating *this*. The one is as the guardian of light: the other, as the avenging angel and the flaming sword.

Heart piety! Eternal truth! Undying love!—that by which, to speak humanly, the soul of man is united to the mind of Christ, in one indissoluble and intertwining bond,—the something so much more than the mere mind affection, or the reason principle which tells of God and virtually reverences at best but an abstraction,—of the home beyond the grave,—the life within the life—of immortality! What says popery of these? What are its assurances of rest, and “peace and joy in believing” here, and of confidence in the soul’s blissful awakening to unfading and ever-during happiness hereafter? On these it is either silent or gloomy, cynical or sardonic! The Romanist, I know, will tell you of Christ, and that he is the anchor of the soul; but he will present him in shadow, veiled by the wings of the archangel, in “light inaccessible” save by the prayers of virgins and the importunities of saints. Of God he will reveal something to you; but as he speaks of the Divine attributes, and unfolds the Divine character, as “the Church and the Fathers” prescribe them, there will creep over your heart a chill, and before it a vapour will rise, for he will speak of the Almighty as enveloped in a cloud of majesty, and enshrouded in an awe

that cannot be approached ; as a Being that may not be looked upon and the beholder live ! Instead of repentance and Christ, he will preach to you of the sacredness of the confessional and the good offices of the priest ; and he will effectually lead you away from God by a jargon of the virtues, and the necessity of the pope, and of the supremacy and infallibility of the Church. So, too, when he should be taking you to the "fountains of sweet waters" welling from the Saviour's heart, he will snatch from you the cup of thanksgiving, and beguile you with promises that never can be realized. For the bright sun of hope that glows ever through the cloud-dispersed on Calvary, he will present you with the ice-cold hand of penance and the repetition of unmeaning, because uncomprehended prayers. He will warm you by no beam of genuine faith, and light you by no ray of genial love. Of God the FATHER, SON, and COMFORTER—the tender, the compassionate, the kind, the once-revealed, never more to be hidden—parent, brother, more than loving friend, not a word is there in the deep black brooding heart of all the papacy. There can be seen in it no smile from heaven, caught like the summer light upon the Peri's wing, to woo and bring you back, a wanderer from the fold. And what is that fold ? It is the choicest of the Saviour's nurslings, of whom it is said that "He shall feed his flock like a shepherd ; He shall gather the lambs with his arms, and carry them in His bosom." Isaiah xl. 11. It is that fold wherein you ought to lie down trustingly, lovingly, knowingly, abidingly, His for ever ; seeing Him as He is, and nourishing Him in your heart of hearts as He does you. But you cannot be His, you cannot do this by proxy, by another. It must be by the surrender of yourself to God, and the certainty of dwelling there, not as in the land of the stranger, but as in "your father's house : " not fearful, as if timid, and doubting, and unassured whether the prayers of saints had made you dear to Him, Him precious to you. And there is a preciousness to be felt ; without which you will be lost. You can only realize it by personal holiness, and a nearness through faith, not to priest or pope, to saint or apostle, to evangelist or archangel, to the prophets or the Virgin Mary, but to the God, the Christ himself. That God—your God—is ever benignant, and from His heart you *must*, as from thence alone you *can*, catch the inspiration that makes you a child of heaven, and an heir of immortality, and brings you *close* to your Redeemer, and to your natural and long looked for home. But this superhuman happiness, how can you enjoy ? this bliss incomparable how are you to taste if you

are withheld from the streams whence alone you can drink it in ? and if, instead of taking delicious draughts from the Saviour's love, you are now engaged merely in the mechanical operation of bead counting, and the unintelligent reiteration of *pater nosters* and *ave marias* ? Strive not with conviction ! oh ! stifle not conscience, in the hope to obtain indulgences to sin ! Justice cannot be satisfied, think and you will acknowledge it, by storing up pence to pay for masses to pray the shrieking, agonizing soul out of the pains of hell, or the horrors of an imaginary purgatory. If you adopt, then, the Romish Faith, as our late pastor would have you, what can you experience of the soul's exstatic delights in knowing itself pardoned, its sins forgiven, itself made "meet for the inheritance that is on high ?" Would you live eternally ? oh, turn not to Romish idolatry to peril your soul. You cannot, your own reason and conscience tell you so, let the Romish Church say what she will to the contrary—you cannot purchase salvation for yourself. Come, then, meekly, come lovingly, and "taste that the Lord is gracious," and that he is near at hand and not afar off to all who call upon his name in sincerity and truth. He sent down nor Angel, nor Archangel, nor Principality, nor power, to complete the mighty scheme of your redemption : He came himself :—why then should you think that if He came down to you, He should refuse to receive you when you go direct to Him ; or that He, the intercessor with the Father for us, should shut Himself out and interpose other intercessors between Himself and you ?* If you become a convert to the Romish faith—faith ! did I say ; alas ! for the perverseness of phraseology—it will enchain you the galley-slave to the oar of a false-teaching, soul-deluding church. I ask you to reflect and tell me, how shall the *practice* which that Church not only enjoins, but enforces, fit you to become a member of the Church of the Firstborn in heaven, and adapted to the *employments* and the beatitudes of Eternity ? In such case you would be found wanting, covered all over though you might have been, with the panoply and protection of the church : interceded for though you might have been taught

* Yet from the Lessons in the Breviary, we glean such specimens as these from St. Bernard—"There is need of a mediator to the mediator Christ ; nor can any other be more efficient for us than Mary." . . . "Why may human frailty fear to come to Mary ? She has in her nothing austere, nothing deterring ; she is all sweetness, offering to all her milk and wool." Would this degrader of his God insinuate there is repulsiveness in Christ ? "Therefore, with the whole marrow of our hearts, with all the affections of our souls, let us worship (*veneremur*) this same Mary, because such is the will of Him who willed that we should have all through Mary." Impious deceiver ! Matchless liar !

that you were by virgins and saints; absolved though you might have been told you were by the priest; blessed even specially as you might have considered yourself by "*His Eminence* the CARDINAL," or "*His Holiness* the Pope." You would inevitably be lost, although all the priests the Church of Rome ordains had besprinkled you with holy water, and anointed your body with the salve of unction; even though you had been through life the severest of disciplinarians, and had scourged yourself with whips, lain upon spikes, fed upon poisons, and clothed yourself in rags. Doomed to eternal perdition would you be, even though you had become, and had lived up to the strictest rule of the Jesuits: though you had turned Dominican or Franciscan; had in useless pilgrimages thrown your life away; had fasted when you should have fed; and had died kissing the cross—poor substitute for reliance upon the mercies and promises of God—sad subterfuge for the true doctrine of the Atonement—and so gone to your great account, hedged around by every Romanist rite, custom, ceremony, and investiture; loaded with penance; embalmed in superstition; and with all the manifold merits by which you thought to bargain for heaven, and barter for peace, strapped in addition to your sins upon your back, from which sins those merits are unavailable either to relieve or disburthen you; even though you had been breathed upon with all the odours of *Romish*, so different from *Christian* sanctity, and your very bones been canonized. Thus "befooled to the top of your bent" with Romish invention, and filled full of Romish promise, even did you miss your place of purgatory, and could you mount straight like an arrow through the skies, to find a position in the celestial circle which surrounds the "Throne of God and the Lamb," and could you take your stand amidst the glittering throng, Heaven would be no place for you. To partake of and enjoy the felicities of "the New Jerusalem," we "*must be born again*" to them ourselves, and where would your qualifications be found; where would be the evidence of your new birth, your likeness to the "New Heavens and the New Earth?" To you the celestial choir would be inharmonious, the golden harps tuneless, and the "vials full of odours sweet," would contain no perfume: the streets of gold would only glitter and dazzle and—destroy; for your feet unshod by righteousness would be unprepared to tread the courts of heaven. Not such however will be the case to those who have lived and died—not in the odour of sanctity wafted from the Church of Rome—but in the religion of Protestantism, the religion of the True Church, the religion

of—the Christ. Let the Papist honestly confess, and he *will*, nay he *must*, tell you that he knows not GOD; that he has never been present with Him face to face, nor enjoyed the endearments of children, who have received the true parental blessing, and have the conscious inholding of forgiveness of their sins; that he has never bathed the feet of the Redeemer with his tears, nor nestled like the stricken bird upon that divine breast, and drunk in life, and liberty, and hope, and peace, speaking from those eyes. I know not how entrance into heaven, although rich in pharisaic faith, but without Jesus in the heart, exemplified in the life, believed in with the heart; Jesus, the God-man; Jesus, worshipped, not as an idol on the cross, and nothing more; but, Christ “who died, nay rather is risen again,” for our justification,—I know not how such an entrance would be admission into Paradise; for where, wanting the true faith, would be the blossom-bearing of the life; where the bloom upon the soul? The papacy which sets up idols that are bowed down to as the Christ, which instils into the mind doctrines at variance with His teaching, and repugnant to His law of love, free grace, and mercy, takes those who are its victims, far away from Him they seek to know, and wish to reverence and adore. It arouses no feeling of sublimest sympathy with the weeping over the degenerate and foredoomed city; the tears at the grave of Lazarus; the master passion in the garden; and the cry that shook the very echoes of eternity, proclaiming the lost regained; the work of our redeeming “done;” Heaven for the penitent and believing sinner opened evermore. It awakes no chord of choicest melody in the heart, and has no commingling of voice in the songs of the angel host, who welcomed home earth’s Saviour, and heaven’s King. The protestant truth, on the other hand, brings you close to, and familiarizes you with your God, your never-failing friend, who died to save you, and rose to plead *His* merits at the Father’s throne, and that, too, on your behalf. From Him, through its means, you may hear the gracious words that melt into your soul like dew; that show you how He condescends to promise and to bless, and never to promise nor bless in vain; how He invites you to the banquet of His love; and how you receive yourself the summons to sit down with Him to the pascal supper, thence to rise up to the marriage feast. And thus is revealed to you how

“The King himself comes near,
And feasts his saints to-day;
Here we may sit and see him here,
And love, and praise, and pray.”

Through the instrumentality of that blessed truth, Bible taught, not priest blinded, Protestantism, not Popery, makes you long to love Christ more, and better; to pray to Him more fervently, because He has declared that He *will* listen to your prayers; to serve Him more devotedly, and to praise Him in a louder anthem and a happier song. Hence it encourages you in the struggle which you would make to reach your home beyond the skies, knowing how welcome to Him will be your approach. Poor Child of Jesus, friend of Him who was the Friend of Sinners, do you feel the holy influence on your mind, the balm of Gilead pouring into your heart; would you cling to him closer and yet closer? Come and lay all your burthens at his feet: He has a heart large enough to share in and sympathize with every sorrow, and the satisfaction *He* has rendered to Eternal Justice is sufficient to atone for every crime you have committed. Come, and the nearer you come to Him, the farther removed will you be from that system I would have you flee from, that danger of the Romish heresy your own soul's interest urges you to avoid. Come, and the nearer you nestle to Him, the closer will He hold you to His heart: for then you will feel the intimacy of the relationship between yourself and God, and of how little account in a matter so personal are the prayers of the Virgin and the intercessions of the Saints. Under Protestantism you do, under Papistry you never can comprehend the infinitude of saving mercy and redeeming love—the more than mystic bridal of the Saviour and the soul.

Look back through the history of creation and tell me where the papacy begins, where it ends, to what it leads! Find me, if you can, its parallel in either of the kingdoms of nature, of providence, or of grace. Read the world-life and your own—the life of sin and sorrow, suffering and pain. These the gospel of Christ was meant for, and adapted to—to mitigate the grief, to assuage the anguish, to new model the mind, to re-create the heart. How different this from the Church of Rome which applies no healing balm out of herself, and rather corrupts than purifies the life, (tell me if I have not proved this?) hardens the heart, and shuts out Christ and heaven from the mind, lest that mind should turn away from, and exclude herself. Look back to Time's infancy, when chaos grew to form, and earth was lapped in beauty, peace pillowed on her breast; when all shone bright in purity and prime. From the dark night that followed, Romanism withdraws no curtain; nay she hides the scripture, and still more obscures the light. But read the course and current of event by Revelation's ray, with

the undimmed eye of Faith, and then the veil from before every mystery falls; prophecy and precept, prediction and promise, stand out in their own bold relief; each doubt dissolves, and God is "all in all." Then, how the dark grows beautiful, and all the lurid light. And, as you witness wondrous things incalculable, you faint not, neither falter in your gaze. You see the birth of love, and mark the quickly thronging pain. But still more, you behold the "bridal hours of genius and humanity," the twin-born children, affectionate and beautiful, which is the union of the earthly and the heavenly, the unshadowing of the material by the spiritual, the engrafting upon the human of the divine. Then can you answer the question, as to the marriage of the Saviour and the soul—so mysterious, so wonderful,— "who shall rehearse the tale of their after-union? who shall depict the bliss and hate? who shall tell how he, between whom and the woman God put enmity, forged deadly plots to break the bond or defile its purity? who shall record the long strife between serpent and seraph? How still the father of lies insinuated evil into good—pride into wisdom—grossness into glory—pain into bliss—poison into passion? How the 'dreadless angel' defied, resisted, and repelled? How, again, and again, he refined the polluted cup, exalted the debased emotion, rectified the perverted impulse, detected the lurking venom, baffled the frontless temptation,—purified, justified, watched, and withstood? How by his patience, by his strength, by that unutterable excellence he held from God—his origin—this faithful seraph fought for humanity a good fight through time; and when time's course closed, and death was encountered at the end, barring with fleshless arm the portals of eternity, how 'Eternal Love' still held close his dying bride, sustained her through the agony of the passage, bore her triumphant into his own home—heaven; restored her, redeemed, to Jehovah—her maker; and at last, before angel and archangel, crowned her with the crown of immortality." Oh, how infinitely does Popery fall short here! How vain is it, then, to tell the soul seeking its refuge from despair, blindly to repose in the papal arms; submissively to kiss the papal toe; to hue its faith by the color of the papal robes; and bind its belief to the miraculous effects of St. Peter's—(or Mahomet's?) chair. The home of its wanderings, the shelter of its peace—these are not to be found in priestly prescription, in sense worship, and homage to the creature, how far less in the mimic deities set up in the Romish churches, as if to throw down the God from his own altar, to put him out of all but empty remembrance of the

mind, and to dethrone him from the heart (wherein by grace he reigns,) through carving of idols there instead. Why does not the indignant soul trammelled by Romanism, repel the cheat? It is because the fetters forged around it by the Papal Church, by links of terror, bind and chain it down. Amidst its pains and penalties, and threatenings, its maledictions and its curses, how is it that, as enthusiast perverts tell us, the Church of Rome so sweetly contrasts with the liberty of Love which Christ has shed upon the mighty heart which beats in Protestantism? Oh is not the perfidy patent beneath the hooded mask of worldly imaginings, and self-deceit? Let the soul try, aye earnestly as it will, to wing its way to heaven through the papacy, yet shall it find no stars to rain down precious influence, no sun of righteousness to stir its impulse, stimulate its faith, and excite its hopes. And as heaven pours no light to point such pathway to the skies as Romanism reveals, so earth wet with dews, and fragrant with the perfume of the thousand flowers, radiant with the reflection of unclouded day, can awaken no responsive echo in a mind darkened by superstition and enthralled by fear; can catch for it no note of seraph strain on high. The soul that would know peace and joy, the everlasting and the only rest, upwards higher and still higher must it soar beyond the realms of space, of idol-worship, ghostly whisperings, where no anathema from the Vatican can reach it, no rescript from Rome repress its energies, where no decrees of Popish Councils shall dictate its destiny, no dictum of the Fathers supersede the word of God; where none but Christ can resolve the soul's longings for the Eternal. Therefore, neither in its calm and rapt devotion, when the soul would lose itself in the heaven and bathe itself in the splendour of the celestial world, expanding in the glory of its great behests, and visioning through the cloud of the future the ray of immortality which is to light it up for ever in the now unseen world: nor when cast down by consciousness of sin, and fearful and apprehensive of a father's frown, Magdalen-like, it weeps over its defection,—talk not to it of exorcism or of priestly potential charm; nor bring before it the miserable expedient of creature-worship in substitute for the Divine. Contrast its two states—its extacy and its despair. How can the Romish jugglery any more than the Chinese sorcery satisfy the one, or give comfort to the other. In *that* beatific state, the soul rises above flesh and blood, and mingles with the spirits amidst the regions of the stars. How vain then is the mumbling of human oracles to debase, or of humanly forged fear-fetters to enslave it. It may not be betrayed or trifled with

then. Ye impious jabberers from the Vatican ; ye vain babblers and mind-seducers from the sacred College of Jesus : and you, ye false minded disciples of a Newman or a Pusey ; let that soul alone that it may catch its inspiration from the Holy of Holies. Interfere not with the spell which enchains it. The Pythoness of ancient Greece, in the moments of her fanatic furor might not be interrupted or obtruded upon, lest the charm should be broken, the inspired reflection lost. So shall not the soul of man—the image of the Almighty—when, in its abstraction, it holds converse with heaven, be rudely jostled by the earthly and the impure. Note how it is closeted with the Undying One. It is talking, as it were, with the Almighty. It is unfolding itself before its God. Let nothing of earthly mould come near it now. Yet all this Romanism would dissipate, would forbid, fearing for her own power, and loving less the soul than her own vauntings and pride of place. Nevertheless, respected be the visions of that soul ! hallowed be its thoughts ! There can be no taint of Earth upon it now ; no intermeddling by the ministering spirits of an apostate and soul-destroying Church !

But the bliss has its bale. Already that vision has faded ! The cloud has passed between the soul and its heaven. It sees only now the cross and the crucifixion, and hears only the awful cry, “ Eloi, eloi, lama, sabachthani.” It is smitten with the paralyzing darkness. It witnesses the rending of the veil, the giving up of the ghost, and the miraculous attestations to the Saviour’s truth when He exclaimed of man’s redemption and His mighty suffering “ It is finished ;” and there falls prostrate in its agony to weep over the sin which entailed such sorrow, and to pray for a share in the blessed effects of such a Divine Atonement.

But soon, when there waves over the soul no raven wing of Romish priestcraft and presumption, the vision sweetly changes. Again the darkness and the doubt are dispelled, and the soul seeing the angel of mercy beaming from the very grave of death, from the lips, not of the priest, but of the God, hears pardon proclaimed. How more than mortal then is the strain that is heard to burst from the choir of the unfallen ones who harp the harpings of the redeemed—

“ My faith would lay her hand
On that dear head of thine,
While like a penitent I stand,
And there confess my sin.

“ My soul looks back to see
The burdens thou didst bear,
When hanging on the cursed tree,
And hopes her guilt was there.”

Shock not its sympathies, then. Tell it not of transubstantiation,—the creature feeding, not in faith, but fleshly appetite upon the Creator! Talk not to it of the pope! It has found its Creator, Benefactor, Justifier, Sanctifier, Redeemer,—God! What consort hath Popery with such? Excommunicate, anathematise! Curse on ye cursers! Popes, prelates, cardinals, and priests: the wind whistles not more unheededly than ye in your impotent blaspheming. Ye have not strength to raise the soul to God: why then should ye strive so earnestly to crush it down to Hell? Your benedictions are alike powerless to please, as your curses are harmless to injure. Your public processions, your devotions to idols, your fastings, your apocryphal teachings, your traditions are empty as the wind. Your expurgations; your efforts to crib and cabin in the mind prescribed by your church boundaries; your heretical denunciations; your unchristian persecutions: your papal profligacies; your clerical celibacies, but pontifical and priestly pollutions; your prayers for the dead, are all insane, impious, ineffectual. Your arrogant pretensions to supremacy; your boasted and bootless claim of authority; your often-refuted infallibility; your Dens', your Liguoris', your Rosaries, and Gardens of the Soul; your Indulgences,—sad triflings with humanity; your saintly merits and satisfactions,—mocking the expiation made by God for the sin of man, for the transgression of the whole world; your crime-scales; your bulls, moralities, ceremonies, rites; how high above all these, the soul awakened by true religion to a sense of its high calling, and revelling, not in priest's laudations, but in real beatitudes,—in knowing its iniquities forgiven through pardon purchased by a Redeemer's blood;—how high above them all the soul rises as on the wings of the eagle, as with unfaltering faith, it breaks anew into singing "*This* is our God; we have waited for him, and *He* will save us; *this* is the Lord; we have waited for him, we will be glad and rejoice in his salvation." [Isa. xxv. 10.]

For our lives and for our Country's sake, then; for the on-march of Civilization, and for the spread of Christian truth and happiness, let us turn away from Romish idol-worship, and Romish damnation—the thing so unsubstantial and so unreal, that it can satisfy no longing of the soul, and fill no capacity of the mind. Oh then, ye false prophets, blind leaders of the blind, ye Romish hieresarchs, when a sad and stricken soul comes to you and asks for something on which it may dwell, in which it may sympathize, some token of the promised happiness, some symbol of the Eternal love, something wherein memory may linger, and faith abide securely; in pity tell it not of a be-

lief in masses for the living and the dead; bid it not look only upon the consecrated paste, and believe its Lord is there; withhold not from it the cup of remembrance; repulse it not by legends as false as they are silly, nor direct it to waste its powers in idling with relics, and toying with eternal torments.

If these are not Religion.—What is?

Religion is not chained to Philosophy. It does not consist merely in feeling, in principle, or in passion; neither is it a thing of reason only. It combines all these. It is at once theoretical and practical, preceptive for time, preparative for eternity. It should act upon, and move every faculty of the soul. It appeals as well as to the present, to the future, and the past. Simple sense cannot control, much less contain it. Sight can never measure the vastness of its dimensions, nor mortal strivings probe the depth of its mighty meaning. From God it proceeds, and back to God it bears the soul cleansed of its impurities by the blood of Christ. Though so grand a scheme that only Deity could contrive, and Deity complete it, it is yet so simple in its native purity and unvarying truth, that whilst angels rejoice at it, man can believe in, and devils tremble at it. It is inborn and indwelling in the human heart. Offspring of the Eternal, it was implanted there by God of his own free and sovereign will, however in the after time vice may have deformed and sin depraved the mind. Which answers best to the portrayal—the Protestant faith or the Popish,—the Bible teaching or the Patristic?

The soul is ever—nor shall it be always in vain—in search of its Eureka, the something beyond the world of Time, which no gratification of sense nor Romish sorcery can satisfy. It loves to muse by the still waters, and to wrestle by the side of the ocean billows; and in the near as in the distant when it soars away into the realms of everlasting space, to find everywhere as it holds converse with the material or the invisible, THE GOD. Yet how does Romanism deal with it in relation to the eternal world? When it asks for the “bread of heaven”—angels’ food, and the “water of life” the gift of its Redeemer, it has ministered to it the “bread of affliction,” and the “cup of desolation.” When it asks for guidance to the highest heaven, it is linked only the more closely to earth; and its yearnings for the far off and the future more closely bounded by the present and the perishing. When it would “feel after” Christ, it is narrowed to an adoration of the cross; and when it would breathe the penitential prayer, it is directed to the confessional, to find there the priestly, not the Heavenly Confessor. Such a religion

cannot but chill the soul's ardour, not enliven it with heavenly warmth, but beat back "fond Nature's" longing for its eternal rest. We boast of the advancing intelligence of the age; but it is the characteristic of Romanism that it stands still and supreme in its ignorance, as in its want of sympathy with freedom and holy faith. Yes, it is indeed alike unchanging and unchanged! We are enthusiastic on the achievements of science; but Romanism rejoices only in repressing the truth, and in kindling the fire of persecution. Genius, intellect, the mind in its "God-given strength"—Whilst these deal with the world of nature as though it were a plaything, Romanism upheaves nothing but its own monster vices and Titanic delusions. Thought unbounded—chasing invention, enquiry following upon discovery—teems and swells: over all our great humanity, it heaves and rushes with the giant force of many waters; yet the Papal precept is "be still and know that I am God;" so doth it narrow enquiry, and curb and fetter thought, and seek, by ceremonial mummery, to fill the Eternal principle pervading all our being, all nature's outworks, all reason and all love. The soul in its lovingness needs the bosom of tenderness on which to recline: but the Romish Church is a harsh and unnatural mother, feeding her children with the mere "husks which the swine did eat." The soul is love—so God is love: but Romanism would fill it with hate, let loose its passions, and herald it to the Martyr fire by the torch-light of revenge, and the fiendish and bloody saturnalia of the furies. If the soul be love, and who shall gainsay it, nothing can fill it or satisfy its cravings but Him who is perfect and unchanging love, who made its capacities, and is cognizant of its conditions. Therefore it is that in its every change and condition, it feels that there is about and around it, within and without it, visible to the mind though impalpable to our outward sense, a more than mortal being,—the spiritual and the Eternal. In every phase of circumstance, in every hap, whether it be the changing of the seasons, or the alternations of the months, the onward march of the material world, or the further development of the metaphysical, in the arrows of peace, or the shafts of destruction, in the death of strong manhood, or the wail of infant pain, in the overthrow of dynasties, and the crash of empires, there is a voice that speaks to the conscience and addresses the heart. But this Romanism would stifle or abuse. It would chain the tongue as it would curb the mind, and crush the imagination, with a barbarism more Mahometan than Christian. *That* voice, if listened to, will stir the mind in its might and move it

to faith in the invisible, the really supreme; but that Romanism dreads and so she hates, because it is the voice of the ever present, ever living, the Eternal, the only unchanging, the alone Undying. Why then does Romanism endeavour to still the soul's cry for help, and strive to quiet its fears for the future? Because of its intense selfishness; because, before that Being, august and terrible, the soul's maker and its redeemer, it blenches and trembles; and because it knows that from its own inherent deformity, it dare not come near to Him, but must seek intercessors to the Intercessor, in a self-delusion that must be at once the scorn and the pity even of those fallen angels whose characteristics the Papal apostasy bears so much about it.

But if Romanism be not Christianity but idolatry, and such clearly it is, let us look outwards and apart from the soul's extacy, when she beholds in all the features of love, and tenderness, and fatherly compassion, her God: and when in fear she trembles beneath the fury of *His* frown, seeing in him the AVENGER pouring out the vials of his wrath upon the nations that know Him not. Let us look back upon the nations of ancient time; and ask ourselves, what has idolatry done for them that we should, at the bidding of those spiritual traitors who have laid siege to our souls, be so anxious to pursue, so willing to embrace it? What moral lesson does the old world read to the new. Upon the map of Time we see only blackness and desolation where was once the sunlight of the Eternal. The kingdoms of the East which seemed to have been founded and inhabited for all time, have perished with their presumptuous and their fancied power. Where are the glories of Egypt and Arabia, and of those all but fabled empires to whose wonders Holy Writ itself bears witness? Where are their many marvels, and to what have their idolatrous superstitions, dishonouring the God, and desecrating the soul led up? What is the writing of *their* memorials? Go wander through the Groves and the Academies, the Temples and the Museums of Greece; by the banks of the Tiber or the Euphrates; and trace the waters of the Nile, musing as you wander amid the ruins scattered along its sides: penetrate the pyramids; ransack the temples; explore the tombs, and read the mysterious inscriptions there: behold the stagnation and the sterility of mind among the wrecks of humanity you will meet with as you proceed, as much as in the arid sands and the parched vegetation that awaits you in that stricken land; study what the traveller says of the traces of the storm which has dismantled

towers and uprooted thrones—that violent disruption, which whilst it speaks of the physical might and indomitable energy of the people destroyed or debased, tells also of the more potent arm which sometimes by slow retrogression ruined, and at others by sudden and irresistible manifestations of wrath for dishonor done, blasted as by a breath. Read this lesson and you shall find that so entire is the change that has been wrought, so total the ruin, so unmistakable the judgment that has been performed, that in the words of the narrator,—when recording what he witnessed in that once wonder of the world, the City of Thebes, in whose vast Necropolis from *eight to ten millions* of mummied bodies are supposed to have lain,—so great was the population, so marvellous the magnificence—“the epicurean traveller may cook his breakfast with the coffin of a king.”

It is impossible to throw a backward glance and not to see the fearful overthrow which Idolatry and false religion have wrought. That ruin, so remarkable, so complete has been effected among nations far greater than our own, whose monuments shall, in all probability, as they have stood thousands of years, stand yet thousands of years to come, nay, almost outlast Time itself,—among nations richer than ours in all the glories of art, and whence modern inspiration has drawn its resources and its power; in which although the hand of the “cunning workman” has been stilled for ages, since the tide of destruction came upon them, his works retain a freshness and a beauty which startle with their reality, yet win sympathy from their association with the wondrous past.

I have shewn that in those Romanist countries which exist among the present, the work of perishing has been begun; that there, as we shall see is the case in the plains of Egypt, and in the land of the Mussulman, wretchedness and misery hold court; and principally in Rome herself, the centre point of the papal desecration, profanity, and Idol-homage. As a story full of interest and of instruction, it may do us good for a few moments, to contemplate some of those exceeding changes which the Ancient Cities have undergone, the punishment due to the iniquity of their people; and also the “deformed, transformed” condition of those people themselves; among whom now the idolatry itself has subsided into little short of idiocy, and the sun of mind has gone down into the “outer darkness” which pals upon the sense; and where all thought of religion is lost in the deep shade of the night which for so many hundreds of years has obscured that ancient and time honored world.

Shall I speak of Greece and Rome, and tell the story of their learning, their religion, or their art? Shall I point to Jerusalem and Judea? Shall I discourse of Central America, or the fable-land of Ind? Or shall I take Egypt, the paragon of the Ancient world as the type of all the rest? I need not descant upon the rise of her miracles of art, her sphynxes, her temples, and her tombs. Looming in the majesty even of their desolation, they tell of the character of the people who reared them. All I have now to do is to read a chapter from the history of their decay.

Speaking of the Tombs in the neighbourhood of Siout, Mr. Stephens says, "the ceilings were covered with paintings finished with exquisite taste and delicacy, and in some places fresh as if just executed; and on the walls were hieroglyphics enough to fill volumes." Yet, he adds, that hearing a noise in one of the further chambers, he fired his gun into it, when "a stream of fire lighted up the darkness of the sepulchral chamber, and the report went grumbling and roaring into the innermost recesses, rousing their occupants to phrensy. There was a noise like the rushing of a strong wind; the light was dashed from Paul's (the attendant's) hand; a soft skinny substance struck against my face; and thousands of bats, wild with fright, came whizzing forth from every part of the tomb to the only avenue of escape. We threw ourselves down and allowed the ugly frightened birds to pass over us, and then hurried out ourselves. For a moment I felt guilty, the beastly birds driven to the light of day, were dazzled by the light of the glorious sun, and flying and whirling blindly about, were dashing themselves against the rocky side of the mountain, and falling dead at its base. Cured of all wish to explore very deeply, but at the same time relieved from all fears, we continued going from tomb to tomb, looking at the pictures on the walls, endeavouring to make out the details, admiring the beauty and freshness of the colors, and speculating upon the mysterious hieroglyphics which mocked our feeble knowledge." At different times, he says, "I wandered among all these Tombs, (the tombs of the Kings.) All were of the same general character; all possessed the same beauty and magnificence of design and finish, and in all, at the extreme end, was a large saloon, adorned with sculpture and paintings of extraordinary beauty, and containing a single sarcophagus. 'The Kings of the nations did lie in glory, every one in his own house, but thou art cast out of thy grave like an abominable branch.' Every sarcophagus is broken, and the bones of the Kings of Egypt are scattered. In one I picked

up a skull ; I mused over it a moment,—I dashed the skull against a stone, broke it in fragments, and pocketed a piece as a memorial of a king.”

Of others of the Tombs he says, [*cap.* 10,] after alluding to the forty-seven spoken of by Diodorus Siculus, as entered in the sacred registers of the Egyptian priests, “in our own days, the industry and enterprize of a single individual, the indefatigable Belzoni, has brought to light one that was probably unknown in the time of the Grecian traveller,”—“The entrance hall, which is extremely beautiful, is twenty-seven feet long, and twenty-five broad, having at the end a large door opening into another chamber, twenty-eight feet by twenty-five, the walls covered with figures drawn in outline, but perfect as if recently done. Descending a large staircase, and passing through a beautiful corridor, Belzoni came to another staircase, at the foot of which he entered another apartment, twenty-four feet by thirteen, and so ornamented with sculpture and paintings that he called it the Hall of Beauty. The sides of all the chambers and corridors are covered with sculpture and paintings ; the colors appearing fresher as the visitor advances towards the interior of the tomb ; and the walls of this chamber are covered with the figures of Egyptian gods and goddesses, seeming to hover round and guard the remains of the honored dead.”

Of the temple of Dendera, he says, [*cap.* 7,] “The Egyptian boatman, long before he reached it, might see the open doors of the temple of Dendera, reminding him of his duty to the gods of his country. I shall not attempt any description of this beautiful temple ; its great dimensions, its magnificent propylon or gateway, portico, and columns ; the sculptured figures on the walls ; the spirit of the devices, and their admirable execution ; the winged globe and the sacred vulture ; the hawk and the ibis, Isis, Osiris, and Horus, gods, goddesses, priests, and women ; harps, altars, and people clapping their hands ; and the whole interior covered with hieroglyphics and paintings, in some places, after a lapse of more than 2000 years, in colors fresh as if but the work of yesterday.” He goes on to say “It was the first temple I had seen in Egypt ; and although I ought not perhaps to say so, I was disappointed. I found it beautiful, far more beautiful than I expected ; but look at it as I would, wander around it as I would, the ruins of the Acropolis at Athens rose before me ; the severe and stately form of the Parthenon ; the beautiful fragment of the temple of Minerva, and the rich Corinthian columns of the temple of

Jupiter, came upon me with a clearness and vividness I could not have conceived. The temple is more than half buried in the sand. For many years it has formed the nucleus of a village. The Arabs have built their huts within and around it, range upon range, until they reached and almost covered the tops of the temple. Last year, for what cause I know not, they left their huts in a body, and the village, which for many years had existed there, is now entirely deserted. The ruined huts still remain around the columns and against the broken walls. On the very top is a chamber, beautifully sculptured, and formed for other uses, now blackened with smoke, and the polished floors strewn with fragments of pottery and culinary vessels."

Of the quarries of Syene, the same traveller [*cap.* 8,] says, they stand "about half an hour's walk from the river, in the bosom of a long range of granite mountains, stretching off into the desert of Arabia. Time and exposure have not touched the freshness of the stone, and the whole of the immense quarry looks as if it were but yesterday that the Egyptian left it. You could imagine that the workman had just gone to his noonday meal; and as you look at the mighty obelisk lying rude and unfinished at your feet, you feel disposed to linger till the Egyptian shall come to resume his work, to carve his mysterious characters upon it, and make it a fit portal for some mighty temple. But the hammer and chisel will never be heard there more. The Egyptian workmen have passed away, and these immense quarries are now and for ever silent and deserted."

Of the quarries of Hadjar Silsily, [*cap.* 9,] he says, "Nothing is known of the history of these quarries; but they seem to have furnished material enough for all the cities on the Nile, as well as the temples and monuments that adorned them. Whole mountains have been cut away; and while the solitary traveller walks among these deserted workshops, and looks at the smooth sides of the mountains, and the fragments of unfinished work around him, he feels a respect for the people who have passed away, greater than when standing among the ruins of their mighty temples; for here he has only the evidences of their gigantic industry, without being reminded of the gross and disgusting purposes to which that industry was prostituted."

Of Thebes, once characterized as the immortal city, he says, [*cap.* 7,] "Its site is now occupied by a *ruined village*—the plough has been driven over its temples, and the rank grass grows where aforetime palaces had stood."

Of the Memnon, he says, [*cap.* 10,] “I stood before it and gazed up at its worn face, its scars and bruises, and my heart warmed to it. It told of exposure, for unknown ages, to the rude assaults of the elements and the ruder assaults of man. I climbed upon the pedestal, upon the still hardy legs of the Memnon. I pored over a thousand inscriptions in Greek and Latin. A thousand names of strangers from distant lands, who had come like me to do homage to the mighty monuments of Thebes;—Greeks and Romans who had been in their graves more than two thousand years, and who had written with their own hands that they had heard the voice of the vocal Memnon. But, alas! the voice has departed from Memnon; the soul has fled, and it stands a gigantic skeleton in a grave of ruins.”

Of the descendants of this once mighty people—of the Egyptians themselves, he says, [*cap.* 10,] “Amid the wrecks of former greatness which tower above the plain of Thebes, the inhabitants who now hover around the site of the ancient city are perhaps the most miserable in Egypt. On one side of the river they build their mud huts around the ruins of the temples, and on the other their best habitations are in the tombs; wherever a small space has been cleared out, the inhabitants crawl in, with their dogs, goats, sheep, women, and children; and the Arab is passing rich who has for his sleeping-place the sarcophagus of an ancient Egyptian.” And, in another place, [*cap.* 5,] he says, “Sitting on one side, with large turbans and long robes, unarmed, and with the large brass inkhorn by their sides, the badge of their peaceful and inferior, if not degrading profession, was a row of Copts, calling themselves, and believed to be, the descendants of the ancient Egyptians, having, as they say, preserved their blood intact during all the changes of their country. Boasting the blood of the ancient Egyptians, with the ruins of the mighty temples in which they worshipped, and the mighty tombs in which they were buried, staring them in the face, they were sitting on the bare earth at the door of a petty delegate of a foreign master, a race of degraded beggars, lifeless and soulless, content to receive, as a grace from the hands of a tyrant, the wretched privilege of living as slaves in the land where their fathers reigned as masters.” And further, “on the lofty mountains overlooking this richest valley of the Nile, and protecting it from the Libyan Desert, is a long range of tombs, the burial place of the ancient Egyptians; and looking for a moment at the little Mahommedan burying ground, the traveller turns

with wonder from the little city he has left, and asks, Where is the great city which had its graves in the sides of yonder mountains? Where are the people who despised the earth as a burial place, and made for themselves tombs in the eternal granite." He likewise adds, [*cap. 6.*] "At Djiddeh, for the first time, I saw carried on one of the great branches of trade on the Nile, a trade which once stained the annals of our own country, and the fatal effects of which we still continue to experience. There were two large boat-loads—perhaps 500 or 600 slaves—collected at Dongola and Senaar, probably bought from their parents for a shawl, a string of beads, or some trifling article of necessity. Born under the burning sun of the tropics, several of them had died of cold even before reaching the latitude of lower Egypt; many were sick, and others dying. They were arranged on board the boats and on the banks in separate groups, according to their state of health. Among them was every variety of face and complexion, and it was at once startling and painful to note the gradations of man descending to the brute. I could almost see the line of separation. Though made in God's image, there seemed no ray of divinity within them. They did not move upon all fours, it is true, but they sat, as I had seen them in the slave-market at Cairo, perfectly naked, with their long arms wound round their legs, and their chins resting upon their knees, precisely as we see monkeys, baboons, and apes; and as while looking at these miserable caricatures of our race, I have sometimes been almost electrified by a transient gleam of resemblance to humanity, so here I was struck with the closeness of man's approach to the inferior grade of animal existence. Nor was there much difference between the sick and the well; the sick were more pitiable, for they seemed doomed to die, and death to any thing that lives is terrible; but the strong and lusty, men and women, were bathing in the river; and when they came out they smeared themselves with oil, and laid their shining bodies in the sun, and slept like brutes."

"The standing shots on the Nile," he says, [*cap. 6.*] "are crocodiles and pelicans. The former still abound as in the days when the Egyptian worshipped them; and as you see one basking in the sun, on some little bank of sand, even in the act of firing at him, you cannot help going back to the time when the passing Egyptian would have bowed to him as a god; and you may imagine the descendant of the ancient river-god, as he feels a ball rattling against his scaly side, invoking the shade of his departed worshippers, telling his little

ones of the glory of his ancestors, and cursing the march of improvement, which has degraded him from the deity of a mighty people into a target for strolling tourists"—In one place I counted in sight at one time, twenty-one, a degree of fruitfulness in the river probably equal to that of the time when each of them would have been deemed worthy of a temple while living, and embalmment and a mighty tomb when dead."

And what more rational, what less idolatrous, do Romanism and the Puseyite and Romish perverts ask us to adore? I acknowledge that they place not before us the onion, the frog, and the fish; but they demand of us that we should stultify our intellects as much as though they did: they bid us do the abominable and hateful thing of worshipping a deity of man's invention and not of God's revealing; thereby telling us that to become meet for heaven, we must depose the God of heaven, deface his altars, and declare that which we know to be evil and hateful, to be praiseworthy and our "chiefest good." It is only a change in the form of the idolatry, not in the substance that they countenance, commend, command.

These surely are things which speak for themselves. All that tells of man and his mortality, of God and his judgments, is to be found in that desolate clime. The sleeping beauty of the scenery is undisturbed save by man's passions, his pride, self love, or hate to others. In this respect all is the same as it was thousands of years since, when life teemed in the Egyptian towns, and idolatry adored its false gods, and erected temples and altars for its vile worship and worse praise. All that is divine endures: it is only man's misdeeds which have occasioned the desolation and the change. The very remains themselves seem immutable, as if to specify to all time coming how wrath had consummated the vengeance of an outraged God. And why? Let the traveller answer how he saw it written upon the hill tops, in the valleys, and on the plains, "There are other things" he finely says, [*cap.* 8,] "which touch the beholder more nearly than the majestic ruins of the temple—things which carry him from the works of man to a grander and higher subject, that of man himself. On the lofty towers in front of the temple, among the mysterious and unknown writings of the Egyptians, were inscriptions in Greek and Latin, *telling that they whose names were there written had come to worship the great GODDESS ISIS; that men had lived and looked upon the sun, moon, and stars, the mountains and the rolling river, and worshipped a MUTE IDOL.*" The reflection arises too naturally to be repress-

ed—What has been, may be. There is still the same God to avenge insult, to abate pride, to scatter the iniquitous and throw down the idol temples, and prostrate the idol-worshipper to the condition of the miserable remnant of the Ancient Egyptian, once lord and oppressor of the highly favored people of—the God.

What now are the reflections of the traveller upon all that he has witnessed, when he has completed the survey of these Egyptian wrecks?—those “great and interesting objects which are the traveller’s principal inducements and rewards,—the ruined cities on its banks, the mighty temples and tombs, and all the wonderful monuments of Egypt’s departed greatness. Of them I will barely say, that their great antiquity, the mystery that overhangs them, and their extraordinary preservation amid the surrounding desolation, make Egypt perhaps the most interesting country in the world. In the words of an old traveller, ‘Time sadly overcometh all things, and is now dominant, and sitteth upon a sphinx and looketh into Memphis and old Thebes, while his sister Oblivion reclineth semi-somnolent on a pyramid, gloriously triumphing and turning old glories into dreams. History sinketh beneath her cloud. The traveller as he passeth amazedly through those deserts, asketh of her who builded them, and she mumbleth something, but what it is he heareth not.’ It is now more than 3000 years since the curse went forth against the land of Egypt. The Assyrian, the Persian, the Greek, the Roman, the Arabian, the Georgian, the Circassian, and the Ottoman Turk, have successively trodden it down and trampled upon it; for thirty centuries the foot of a stranger has been upon the necks of her inhabitants; and in bidding farewell to this once favored land, now lying in the most abject degradation and misery, groaning under the iron rod of a tyrant and a stranger, I cannot help recurring to the inspired words, the doom of prophecy—“It shall be the basest of the kingdoms, neither shall it exalt itself any more among the nations; and there shall be no more a prince of the land of Egypt.”

If such be the testimony of Christian men to the curse which idolatry has brought upon the idol world of old, what saith our Infidel traverser of those scenes, in language as eloquent, as the unwilling testament to the fulfilment of God’s prophecy is indisputable? Volney, in his *Ruins of Empire*, [*cap. 4.*] says, in a splendid burst of word panorama painting, “These heaps of ruins, that you observe in this narrow valley, laved by the Nile, are all that remain of the opulent cities that gave

lustre to the ancient kingdom of Ethiopia. Here is the monument of its splendid metropolis. Thebes, with its hundred palaces, the progenitor of cities, the memento of human frailty. It was there that a people, since forgotten, discovered the elements of science and art, at a time when all other men were barbarous, and that a race, now regarded as the refuse of society, because their hair is woolly and their skin is dark, explored, among the phenomena of nature, those civil and religious systems which have since held mankind in awe. A little lower, the dark spots that you observe are the pyramids whose masses have overwhelmed your imagination. Further on, the coast that you behold limited by the sea on one side, and by a ridge of mountains on the other, was the abode of the Phœnician nations; there stood the powerful cities of Tyre, Sidon, Ascalon, Gaza, and Berytus. The stream of water, which seems to disembogue itself into the sea is the Jordan; and these barren rocks were formerly the scene of events, whose tale may not be forgotten. Here you find the desert of Horeb, and the hill of Sinai, where, by artifices which the vulgar were unable to penetrate, a subtle and daring leader gave birth to institutions of memorable influence upon the history of mankind. Upon the barren strip of land, which borders upon the desert, you see no longer any trace of splendour; and yet here was formerly the magazine of the world. Here were the ports of the Idumeans, from whence the fleets of the Phœnicians and the Jews, coasting the peninsula of Arabia, bent their voyages to the Persian gulf, and imported from thence the pearls of Hevila, the gold of Saba and Ophir. It was here, on the side of Oman and Bahrain, that existed that site of magnificent and luxurious commerce, which, as it was transplanted from country to country, decided upon the fate of ancient nations. Hither were brought the vegetable aromatics, and the precious stones of Ceylon, the shawls of Cassimere, the diamonds of Golconda, the amber of the Maldives, the musk of Thibet, the aloes of Cochin, the apes and the peacocks of the continent of India, the incense of Hadramut, the myrrh, the silver, the gold dust, and the ivory of Africa. From hence were exported, sometimes by the Black Sea, in ships of Egypt and Syria, these commodities, which constituted the opulence of Thebes, Sidon, Memphis, and Jerusalem; sometimes ascending the course of the Tigris and the Euphrates, they awakened the activity of the Assyrians, the Medes, the Chaldeans, and the Persians, and according as they were used or abused, cherished or overturned their wealth and prosperity. Hence, grew up

the magnificence of Persepolis, of which you may observe the mouldering columns of Ecbatana, whose seven-fold walls are levelled with the earth; of Babylon, the ruins of which are trodden under foot of men; of Nineveh, whose name seems to be threatened with the same oblivion that has overtaken its greatness; of Thapsacus, of Anatho, of Gerra, and of the melancholy and memorable Palmyra. O names, for ever glorious! celebrated fields! famous countries! how replete is your aspect with sublime instruction! How many profound truths are written on the surface of this earth!"

And further, he says, [*cap. 2.*] "I called to mind those distant ages when twenty celebrated nations inhabited the country around me. I pictured to myself the Assyrian on the banks of the Tigris, the Chaldean on those of Euphrates, the Persian whose power extended from the Indus to the Mediterranean. I enumerated the kingdoms of Damascus and Idumea; of Jerusalem and Samaria; and the warlike states of the Philistines; and the commercial republics of Phœnicia. This Syria, said I to myself, now almost depopulated, then contained a hundred flourishing cities, and abounded with towns, villages, and hamlets. Every where one might have seen cultivated fields, frequented roads, and crowded habitations. Ah! what are become of those ages of abundance and of life? What are become of so many productions of the hand of man? Where are those ramparts of Nineveh, those walls of Babylon, those palaces of Persepolis, those temples of Balbec and Jerusalem? Where are those fleets of Tyre, those dock-yards of Arad, those workshops of Sidon, and the multitude of mariners, pilots, merchants, and soldiers? Where those husbandmen, those harvests, that picture of animated nature, of which the earth seemed proud? Alas! I have traversed this desolate country, I have visited the places that were the theatre of so much splendour, and I have beheld nothing but solitude and desertion? I looked for these ancient people and their work, and all I could find was a faint trace, like to what the foot of a passenger leaves on the sand. The temples are thrown down, the palaces demolished, the ports filled up, the towns destroyed, and the earth stripped of inhabitants, seems a dreary burying-place. Great God! from whence proceed such melancholy revolutions? For what cause is the fortune of these countries so strikingly changed? Why are so many cities destroyed? Why is not that ancient population reproduced and perpetuated? Thus absorbed in contemplation, new ideas continually presented themselves to my thoughts. Every thing, continued I,

misleads my judgment, and fills my heart with trouble and uncertainty. When these countries enjoyed what constitutes the glory and felicity of mankind, they were an *unbelieving* people who inhabited them: it was the Phœnicians, offering human sacrifices to Moloch, who brought together within his walls the riches of every climate; it was the Chaldean, prostrating himself before a serpent,* who subjugated opulent cities, and laid waste the palaces of kings and the temples of the gods: it was the Persian, the worshipper of fire, who collected the tributes of a hundred nations; they were the inhabitants of this very city, adorers of the sun and stars, who erected so many monuments of affluence and luxury. Numerous flocks, fertile fields, abundant harvests, every thing that should have been the reward of *piety*, was in the hands of *idolators*.”†

How, and with what feelings ought we, then, to look forward and beyond! How ought we to fear lest, if we should become Romish idolaters, ours may become, also, “the cities of the plague:” lest upon our ashes the foot of the wandering traveller should heedlessly be pressed, in his anxiety of discovery: and lest into our unconscious graves the ploughshare should dig deep furrows, and from out of our degraded temples and tombs the scared birds of loneliness and night, which make the desolation only the more horrible, should be driven by the curiosity of the future explorer, among the relics of our once happy

* The Dragon Bel.

† Here I might not inaptly pause for a moment, to observe how remarkable is the analogy of some portion, at least, of the religious rites of the awfully idolatrous Egyptian people who “knew not God,” and those of the Romish Creed, who know him but to dishonor him. Speaking of Ombos, and its ruined temple, Mr. Stephens, [*cap. 9.*] says, among its ruins “are still to be seen, the wall on which the sacred animal was led in religious procession.” So, after briefly describing the all but incredible magnificence of the temples of Luxor and Carnac, he says, “I will only add, that all these temples were connected by long avenues of sphinxes, statues, prophyllons, and colossal figures, and the reader’s imagination will work out the imposing scene that was presented in the crowded streets of the now desolate city, where with all the gorgeous ceremonies of pagan idolatry, *the priests, bearing the sacred image of their God, and followed by thousands of the citizens, made their annual procession from temple to temple, and with harps and cymbals, and songs of rejoicing, brought back their idol, and replaced him in his shrine in the grand temple at Carnac.*” What is this but the prototype of the Romish procession, when the Host—the wafer-God of the papal apostacy—I write it with reverence to THE “God, who is a spirit,” and as such has declared only can he be worshipped,—is elevated and borne in solemn procession in Romish countries at the present time, and in similar manner, and with like pomp returned and “replaced in his shrine.” And, yet, because I cannot believe their idolatry to be any better than that which defiled the cities of Egypt, and which in the language of Dr. Richardson, who in his mind’s eye contemplated the cause of the

because protestant English homes ! Why may it not be with us, if we desert our God, as with the nations of antiquity, that he should desert us ?

And now my design so far, however incomplete, is accomplished. It remains only that I say "farewell" to you who have accompanied me thus far in my exposition of the principles, the practices, and the results of Popery and perversion. But still I cannot forbear in conclusion putting to you this final query. After all that has been urged of reason, of illustration, of comparison, and passionate appeal, on behalf of Protestant truth as opposed to Papal error—of Protestantism, the expositor of scriptural truth, as antagonistic to Popery, the incarnation of cunning, at once the creature of falsehood, and the creator of lies, the giant monstrosity against which it behoves all who value their existence in time present and to come, to war with a giant-force and a martyr-zeal, as well as with the

overthrow, whilst physically he was surveying "the vast scene of havoc and destruction" that presented itself in "all the extent of this immense temple," [of Carnac,] made the prostrate heap of ruins look "as if the thunders of heaven had smitten it at the command of an insulted God"—because, I say, I will not do my part to bring about a like desolation by a similar insult, I am to be cursed with the horrible malediction I have before recited, and am to be exposed to the consequence of the Jesuit oath,* should popery ever again attain the pre-eminence in my country.

*THE FOLLOWING IS THE JESUIT OATH.

It was found in several of the Colleges, from which the Jesuits were expelled, and is to be seen in manuscript at the end of a work of *theirs*, published in Venice, in 1596, now in the library of the British Museum.

THE OATH OF SECRECY OF THE JESUITS.—"I, A. B., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the holy apostles St. Peter and St. Paul, and the saints and secret host of heaven, and to you my ghostly father, do declare from my heart, *without mental reservation*, that his Holiness Pope Urban is Christ's Vicar-General, and is the true and only head of the Catholic or universal Church throughout the earth; and that by virtue of the keys of binding and loosing given to his Holiness by my Saviour Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments, *all being illegal without his sacred confirmation*, and that they may be safely destroyed: therefore, to the utmost of my power, I shall and will defend this doctrine, and his Holiness' rights and customs, against all usurpers of the heretical (or Protestant) authority whatsoever; especially against the now pretended authority and Church of England and all adherents, in regard that they and she be usurpal and heretical, opposing the sacred mother Church of Rome. I do renounce and disown any allegiance as due to any heretical king, prince, or state, named Protestants, or obedience to any of their inferior magistrates or officers. I do further declare, that the doctrine of the Church of England, of the Calvinists, Huguenots, and of other of the name of Protestants, to be damnable, and they themselves are damned, and to be damned, that will not forsake the same. I do further declare that I will help, assist, and advise all or any of his Holiness' agents in any place wherever I shall be, in England, Scotland, and Ireland, or in any other territory or kingdom I shall come to, and do my utmost to extirpate the heretical Protestants' doctrine, and to destroy all their pretended powers, regal or otherwise. I do further promise and declare, that I am dispensed with to ASSUME ANY RELIGION heretical for the propagation of the mother Church's interests, to keep secret and private all her agents' counsels, from time to time, as they shall intrust me, and not to divulge, directly or indirectly, by word, writing or circumstance whatsoever; but to execute all that shall be proposed,

system of tractarianism or puseyism, which at the best, is but incipient Romanism, a co-deceit and coy co-partner with Rome in her profanity and whoredom with the soul; and which forms that slippery path "that leadeth to destruction," adown the which doubt descends and irresolution finally rushes, to land themselves in the broad black plain of papal grossness, papal deceit, and papal godlessness.—After all that has been said, no matter how weakly, of the peril which is involved in the Romish paganism; and of the sweet delight and express and undeniable consciousness of satisfaction which is to be derived from adhering to God and his word, so realizing his presence, and enjoying by a sweet foretaste, the pleasures of his eternal promises, will you, oh, professing Protestant, oh, doubting incipient pervert, oh, hesitating christian—will you forsake the Church and the gospel of Christ, the Bible, and the God of your fathers—our God, "yea our own God," for a church which forbids you Christ, hides from you his blessed teachings, denies you the worship of God, and forcibly withholds from you the word of truth, the record and exposi-

given in charge, or discovered unto me, by you my ghostly father, or any of this sacred convent. All which, I, A. B., do swear by the blessed Trinity, and blessed Sacrament which I am now to receive, to perform, and on my part, to keep inviolable; and do call all the heavenly and glorious host of heaven to witness these my real intentions, to keep this my oath. In testimony hereof, I take this most holy and blessed Sacrament of the Eucharist; and witness the same further with my hand and seal, in the face of this holy convent, this day of An. Dom., " &c.—*Extracted from Archbishop Usher.*

There is also another striking analogy which may be noticed here, as between the ancient idolatry and the modern, which is this—Mr. Stephens, in the course of his description of the Temple of Carnac, after referring to "the propylons, gateways, and other buildings," "rows of sphinxes," "colossal statues, some sitting, others erect, from twenty to thirty feet in height," the "immense portico, the roof supported by one hundred and thirty columns," and "the four beautiful obelisks," speaks of "the sanctuary consisting of an apartment twenty feet square, the walls and ceilings of large blocks of highly polished granite, *the ceiling studded with stars on a blue ground,*" and the walls covered with sculpture and hieroglyphics representing offerings to Osiris, illustrating the mysterious uses of this sacred chamber, and showing the degraded character of the Egyptian worship." Is not this the very archetype of our Romish Cathedrals—the Luxors and Carnacs on a smaller scale, with the various chapels and compartments, even to "*the ceiling studded with stars on a blue ground,*" and the statues, paintings, hieroglyphics, and nameless and almost countless relics and votive offerings to the Virgin—instead of Osiris—which deck and crowd the popish mass houses and temples, and clearly "*illustrate the mysterious uses of the sacred chamber, and show the degraded character of the*"—ROMISH—as ever did the "sacred chamber" of Carnac—the "*EGYPTIAN worship*?" It is some such Heathen-Christian, religio-pagan temple we are threatened with in the heart of this Protestant country, and to raise funds for the erection of which, and its colonizing with Italian priests, in order, as the pope terms it, that the very form and spirit, the embodiment of Italianism—the quintessence of Romish idolatry—may be transplanted to our Protestant shores, the pope is granting dispensations, and indulgences to all who will subserve towards the holy purpose.

tion of the divine word and will, and the heavenly expostulator with you on account of your sins.

And will not you, O Romanist, whoever you may be who may have followed in the wake of my reasonings, and to whose mind these pages are as much addressed as to that of the Protestant believer—will you not quit and for ever, a church and a system, (I cannot dignify it by the title of a Religion) which debases your intellect, degrades your person, and whilst it does despite to your immortal soul, defies the Christ, and dishonors—the God. Oh, no longer, I pray you, be content to annihilate your will, to stultify your reason, to betray your affections, to mortify with a heathen martyrdom your spirit in the vain notion that you are thereby become sanctified, regenerate, redeemed, and all this at the dictation of your priest, fellow sinner with yourself, and in compliance with the command of a corrupt and degenerate church against which an anathema from the Almighty has been pronounced, and upon which the doom predicted shall assuredly be done! Why should you continue to be only not “all in all in Christ,” because you are all in all with your father confessor, who arrogates to himself powers and attributes which belong only to God; yet possesses all the infirmities and is equally stirred by all the passions by which other men are assailed?*

And to Protestant, Puseyite, and Romanist, one and all, I would say, Are you one or either of you prepared to approach to that brink of blasphemous daring to which the priests of Rome would, and *infallibly* will lead you, if you bow your neck in submission to their authority either as individuals, or as they impiously arrogate to themselves as—a Church! Are you willing in obedience to the priest to defy the God, to place the Redeemer beneath the Virgin, and, oh, horrid imprecation, to make him obedient even to the man who teaches you, that

* Llorente [vol. iii. chap. 28, art 2, ed. 1817,] says “that in the sixteenth century the Inquisition made it obligatory on women to denounce guilty confessors, but the denunciations were so numerous, that the practice was abolished.” Trials of this description were always heard with closed doors, and the condemnations were hushed up. From the number of trials found in the registers, Llorente compares the morality of the different religious orders, and the result is such as might very naturally have been expected: they seduced their penitents exactly in proportion to the more or less money or liberty they had for seducing other women. The poor secluded monks were dangerous confessors; those monks who enjoyed greater liberty, and the secular priests, scarcely ever had recourse to the dangerous means of the confessional, because they found better opportunities elsewhere. Those who in their directorial capacity see women alone at their own houses, need not be at the trouble of corrupting them at the altar.”—*Note to Michelet's Priests, Women and Families, part 2, cap. 7.*

to himself, not only the angels, but the Saviour of mankind, does obeisance, pays reverence, and gives place,* thus reducing the Redeemer to the position of a "Familiar?" Will you thus abet the Romish priesthood in their insolent assumption of a right to engross in their own persons, Hell, Earth, Heaven, and the Deity? Will you seal your own immortal destiny as one who despises "the father of spirits," and purchases, by his perverseness and blind obedience to a faithless creed and an Idolatrous Church, his own irrevocable destruction? I tell you let the gorgeous trappings of the Romish mummary be what they may; let the blandishments of the seducers to Rome be as captivating as they shall; let the enticings of the "harlot" of Rome be never so suasive; let the promises of the papal soothsayers be never so extravagant; let the hopes held out to you be never so alluring—all, all, is a delusion and a snare. You are invited to Rome to bind yourself the slave of a tyrannical master, to wreath about your heart the folds of a serpent, and to please a painted and bedizened skeleton, which will crush you in her deadly embrace, to resign Religion the handmaid of heaven and the soul.

If after this, you, oh protestant minister and protestant layman, will go to Rome, go! And as you journey, if you can,

* "We were just now," says Michelet [Priests, Women, and Families, Part ii., Cap. 6.] "speaking of influence, dominion, and royalty; but is not this greater than royalty? It is divinity; it is being the God of another.

"If there be in this world a situation liable to create insanity, it is this; for the secret thought of him who has attained to this giddy height, however great his semblance of humility, must naturally be that of the pagan: '*Deus factus sum*!' I was a man, now I am God!

"And more than God, for he will say to his creature, 'God had created you thus, I have made you otherwise; so that being no longer his, but mine, you are *myself*, but inferior to me, and you are only distinguishable from me by your adoring me.'

"Helpless creature! you could not do otherwise than yield; Does not God himself obey when I summon him to descend upon the altar? Christ becomes humble and docile,—comes down at my bidding, to take the place of the bread which is transubstantiated.'"

"Origen thinks the priest *must be a little God*, to perform a mystery which is beyond the power of the angels.'—(Father Fichet, [Jesuit] Life of Madame de Chantal, page 615.) If you require a Jesuit of higher authority than Fichet, hear what Bourdaloue says: 'Although in the sacrifice the priest be only the substitute of Jesus Christ, it is nevertheless certain that Jesus Christ *submits* to him, that he is *subservient* to him, and renders him every day on our altars *the most prompt and most exact obedience*. If faith did not teach us these truths, should we believe that a man could ever attain to such an elevation and be invested with a character which enables him, I say it with humility, to *command* his Sovereign Lord and make him descend from heaven?'

"One of the new priests ordained by St. Francis de Sales, often saw his guardian angel. On coming to the door of the church, he stopped; when asked why he did so, 'he replied ingenuously, that he was accustomed to see his guardian angel walk before him, but at that moment the prince of heaven *had stood aside out of respect for his character, and had given him the precedence*.'"

rejoice when you enter the gate of perdition which the dishonorable woman, in her flaunting finery, has thrown open so widely to receive you. Mistake if you can, the sardonic smile, and the echoes which reverberate from the souls of the lost, as they howl amongst the caverns of the condemned : but fail not to read your own immortal destiny and destruction in the groans bursting with the voice of agony from the bosoms alike of the Companions of the Houris of "the Prophet," and of the Believers in the Pope ; nor fail to comprehend the difference there is between the unending anguish which wells up from the bottomless pit, and the everlasting songs of the redeemed, vocal with the harmonies of heaven. The freedom promised, but only promised, by such a church as the papal one, a church which delights as well to trample upon the ordinances of man, as upon the decrees of God, must be false. Delude not yourself, then, by believing that the calm languor, the effect of mental striving vanquished and subdued, like that Mr. Anderson discourses of, can be the harbinger of the "peace in believing," the "joy unspeakable," and the bliss which surpasseth all human apprehension. If you will go to Rome,—go : but I entreat you not to corrupt your mind, nor deaden your conscience by any assurance from without you or any feeling within you, that it will be with the blessing of the Almighty.

Far off beyond the dream-land of our Earth-born wishes and sensual desires, lies the soul's natural heaven, peopled with ministering angels who bow before "the Throne of God and of the Lamb." There fellow-immortal, turn your gaze ; thitherward direct your steps : upwards bid your soul to rise till she reaches to those everlasting heights, where she may dove-like, place her weary foot ; and with bended head and features veiled by the archangel's wing, learn the mighty mystery there revealed, and that the eternal work accomplished on the mount of Calvary, alone can save you. There, and there only, shall you hear the imperishable word of truth proceeding from the mouth of the God of truth as revealed in his Holy Word—the word of promise not made to the ear to be broken to the heart—that word which only can relieve your mind from the load of guilt oppressing it and distilling your life's blood into tears of anguish such as only mortals in the throes of a repentant agony can shed. There shall you learn how, and how only, "the blood of Christ cleanseth from all sin ;" how holy oils and priestly unctions, prayers to the Virgin, bowings to the cross, pleadings to the saints,—how these before the green freshness of the perennial spring "opened for sin and uncleanness" in the Saviour's heart, together with the hopes the Romish scandals idly nourish, all fade, and, with-

ing, fall into the dust to die. Then when the soul has learnt the heavenly road, and, longing to walk it, has attuned her first aspirations to her Redeemer's praise, from the empyrean itself you shall hear a voice of majesty, but most melodious and musical, which shall awake the echoes of all extacy; and then shall you see the "healing hand" stretched out—that hand which alone can pour into your wounds milk and honey, and the "oil of consolation,"—"bind up the broken heart," and speak of peace and pardon—the gift of true love and grace divine—to all returning and repentant souls. Child of Earth, of earth no longer, who hath indulged thee in the papal dream, look up and dry thy tearful eyes. Soul that hath sinned, fling down thy cloak of fancied merits, and kneel before the footstool of thy God. Thy works, thy masses, thy dispensations, and pope-promised indulgences, are all equally useless to redeem. Heir of immortality, rejoice—believe, and thou shalt rejoice—"believe, and thou shalt be saved," for then guilt shall cleave to thee no more. Far down in the vale of sorrow where the cross was raised, there the standard of thy faith was planted, the banner of Almighty Love unfurled, and there for ever, crime and sorrow were washed off from the once polluted but now believing heart. The Gethsemane, the Golgotha, the Calvary, and the Tomb,—there was thy redemption wrought. Go visit these in deep contrition, and thy sin-stained mind shall feel no longer the shackle of earthly passion and of human sense. Go, meekly, humbly, lovingly, and kneeling at the holy altar, take and taste the sacrificial cup, and eat the bread once broken, broken child of hope, for thee; then purer light than ever altar taper shed, shall beam with ray divine upon thy guilt-blinded head, and shall light up as with a living light thy soul.

Go, Child of Earth, minion of Rome; but not to earth return. Forget thy wayward wildness, unlearn the lessons of thy young and wasteful life; and infant-like, with infant openness, docility, and cheerfulness, peruse the picture which thy God hath drawn of thine own self, and study the record he hath given thee of what the Lord hath done for thee. Remember how *He* made *thee*, and the beauteous earth whereon thou dost pilgrimage to heaven; and what he hath done for both. Recal his mercies, all his favors slighted, all his fatherly injunctions scorned: and weeping amidst thy hopes, pray earnestly to Him who only hears and answers prayer, and who alone can teach thee how to ask the things you need. In the kingdoms of Nature, of Providence, and of Grace, behold how He hath ministered unto thy many wants, and thinking of them, oh, thank Him for thyself. •Listen to the teachings of thy Savi-

our-God; behold him weeping tears of blood—of blood for thee: behold Him agonizing in the garden, dying on the cross, and read the vast, immaculate, immeasurable love HE had for *thee*, and ask what bowing down to canvas, wood, and stone, can make return for love so mighty, suffering so intense, sorrow so divine. Behold thy risen Lord on earth, after, as before the work of thy salvation was wrought out, in token that Him and Him only shouldst thou worship, Him only shouldst thou serve; and as you look upon your dying Saviour and your “risen Lord,” ask if He who spared himself no shame, despised no contumely, shrunk not from contempt and death, can feel no insult when you seek the mediation of, and thus own other Lords than Him.

Look on beyond the present life. Lift up thine eye, thou dying sinner, who hath trafficked in thy masses, trifled in thy prayers, where now are the profits of thy delusions, what relief hast thou from the snares of thy indulgences? Priestly Absolution now can rid thee of no sin. Extremest Unction cannot wash thy soul free from guilt; nor remove from thee the canker of the curse. Where now are all thy votive offerings, the intercession of thy saints? There is in the sky no light for thee, in heaven no welcome, and on earth no joy.

Rise heaven-ward you ye expiring Christians, for whom the “Lord of light and glory died.” Your course is run, your trial ended. Prayer is answered, faith rewarded, hope accomplished, your redemption won. Hark! from highest heaven, there pours the stream of many gushing winds of more than mortal melody, of softest singing, from the angelic choir. And there your Jesus waits to present ye faultless at the throne.

In the one case—that of the dying sinner relying upon the pope—the mockery is ended, the juggle over, the deceit upon the soul is done. In the other—that of the christian sighing forth his spirit in an angel’s arms—immortality of joy has been but begun, that eternity of happiness has but been entered on which is undying and unfading. Yes, there are shouts of joy in heaven over the repentant soul returning to its home!

So much for the individual theme. As a nation we stand upon the edge of a precipice. If we be firm, it shall be unto us as a rock. If not, our faith must fall, and we fall with it. Our nationality will be extinguished, and our faith condemned, and both shall perish as the cities of old time have done, if we declare not ourselves “upon the Lord’s side.” Around us are the raging waters of Infidelity on the one hand, and of Romish

Idolatry on the other. Let us not be stunned by the roar of the cataract, nor be drawn by any force of current into the one stream or the other. Human reason is naturally a proud thing. We plume ourselves upon our instincts. Let us see to it that they mislead us not. "A very great deal," says Guizot, [*Lectures on Civilization, Lec. 1*] "is wanting before the world can measure its career. Human thought is most assuredly very far from being at this day all that it may become, and we are very far from embracing the whole future of humanity." I know it. I admit it. This world is a world of progress as well as of change. But herein is the fear lest we should imperil, not to say lose our faith,—faith in the eternal promises and plan—in the pursuit of a visionary scheme, and so give up the substance for the shadow, as we shall do if Romanism ever be permitted to have full sway amongst us, and we be bound in the trammels of superstition, or let loose by a principle of merely human evolution. If, as a kingdom, we would be happy, and prosperous, and godly, we must heartily ignore that papal presumption which endeavours to pave the way, of itself, to the eternal world, and pretends to dictate to the Almighty, by a reversal of his decrees, the bounds of his mercy, the measure of His justice, and the price of His redeeming love. This is Romanism. So too must we surrender the philosophy of the schools, and turn a deaf ear to the babbling of the "new lights" in the moral world, which would make of the Intellect a God, and deny Him who is "Lord of heaven and earth."—These are Atheism and Infidelity.

If there be anything in the dicta of the Fathers, anything in the authority of the Papal Church, Romanism is as nearly allied to Atheism, the denier of the Almighty, as to the Pantheism of her paganism, which multiplies her gods. For I find that Steven Fegundez says, "that it is lawful for a son to rejoice at the murder of a parent committed by himself in a state of drunkenness, on account of the great riches thence acquired by inheritance." Father Pirot, author of "the Apology of the Casuists," says, "If men who are become perfectly accomplished in sin have neither light nor remorse when they plunge themselves into debauchery, and if they have no knowledge of the wickedness of such conduct, I maintain with all the theologians that by these actions which savour more of the brute than the man, they do not sin at all."—Father Bauneys says—"We may innocently wish ill to our neighbour when we have good reason for it, for Bonocina exempts from all blame a mother who wishes the death of her daughters, because they are not beautiful." And finally, Cardinal Sfondrate, in a work defended by Cardinal Albanii, afterwards Pope Clement XI.

says:—"To be ignorant of the being of a God ought to be considered a great blessing and favor; for as sin is essentially an offence against God, it follows that a man who is without a knowledge of him has neither offence, sin, or eternal punishment to fear." This, as it has been truly said, is the fountain from whence springs the spirit of *infidelity* in the Tractarian system, for if there were no God there could be no revelation.

Beyond this it is impossible to carry the popish perfidy to the soul. Neither individually, nor as a nation, can we any longer hesitate, then, as to the advantage or disadvantage to be derived by us in time and through eternity, by, to become an adherent of the pope, declaring ourselves an enemy to our God.

I remain,

"My very dear Friends,"

Yours in the faith,

A PROTESTANT LAYMAN.

LEICESTER,

"*The Vigil of the Nativity*," 1851.





